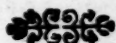


*A Du Plessis (A. J.)*

A CHRISTIAN  
INSTRUCTION  
COMPOSED LONGE  
A GOE, BY THAT  
MOST EMINENT CARDINALL  
ARMAND  
JOHN DE  
PLESSIS  
CARDINALL OF  
RICHELIEV.

*And newly translated by THOMAS  
CARRE Confessour of the Reli-  
gious Daughters of Sion.*

THE 30. EDITION.



Printed at Paris,  
By L. DE LA FOSSE,

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M. D. LXII.







TO THE RIGHT HONORABLE  
AND MOST R<sup>d</sup>

WATER MONTAGVE

ABBOT OFS. MARTINS,  
AND LORD ALMNER OF  
the Queens Maiestie of great  
Britanie &c.

RIGHT HONORABLE  
and my most worthily Hon<sup>d</sup>.  
good Lord.

**T**HE great giuer of  
all good gifts, hath  
so longe made vse  
of your hand, in the bounti-  
full distribution of your  
owne fortunes to his di-  
stressed members, that giu-  
ing to the needie, is become

a habite with you. And  
least matter might haue  
bene wanting to your chari-  
table harte, his prouidence  
hath so prouided, that a  
Royall Stocke being most  
iustly restored to its due  
owner (whom heauens euer  
blesse, and replenish with  
length of yeares and  
crowne with glorie) is most  
deferuedly intrusted to  
your dispose. So that what  
was first your priuate incli-  
nation and choyce, is be-  
come, as your publicke of-  
fice, so the poore mans com-  
fort, wishe, and solace: how-  
beit there is nothinge chan-  
ged in your wonted com-  
merce, saue onely that you

are gotten into a capacitie  
of driuing a greater trade,  
and makinge a greater sub-  
stance then your owne, to-  
geither with your owne, fru-  
ctifie towards eternitie. May  
your life be of many longe,  
and prosperous yeares, to  
the consolation of many,  
who continually find your  
hand open to their neces-  
sities: whose votes were they  
taken, would as soone,  
as iustly, make you passe  
Master in that gaynfull ex-  
pensiue profession of yours,  
as one, who by frequent pra-  
ctice, has learn't the whole  
economic of it. *Give almes*  
*of thy owne substance,* saith  
the good old Tobie to his

sonne; There you first began: and your owne patrimonie was made the poore mans support. Secondly you distribute the patrimonie of Christ, the goods of the Church, looking vpon them as the right of the poore Christian, rather then your owne: and he inioys them. Thirdly your credit and industrie is still imployed to procure more and more; because you still meete with the naked members of Christ: and your care clothes him in them. 4. What you giue, you giue quicklie, that is doubly: *Qui cito dat, bis dat.* 5. You bestowe your almes cheere-

fully: & *Hilarem datorem  
diligit Deus.* 6. You giue  
without exception of per-  
sons. Whoeuer comes in the  
name of Christ, are equally  
commended to you; so their  
necessities be equall. I haue  
had the happinesse to be an  
eye witnesse of the most. of  
what I say. Nor would I ad-  
uance so much neither, fea-  
ringe to appeare à flatterer,  
and so to offend your mode-  
stie, were I not well assured  
that I haue England, Scot-  
land, and Ireland ( to say  
nothings of France) for my  
warrantie: and were I not  
with all taught by the Gos-  
pell, thar our light ought so  
to shine before men, that

they may see our good wor-  
kes, and glorifie our heauen-  
ly Father. Nor doe I indee-  
de vnderstand these are so  
much your prayses, though  
otherwise yours too, as Gods  
in you, whose mercies you  
professe with S. Augustine,  
to be your merites, and hope  
in the same mercy, they will,  
be rewarded with a crowne  
of iustice. Please most Hon<sup>d</sup>.  
Lord ( by way of addition  
to your former obligations)  
to licence this learned and  
most Christian peece, to ap-  
peare in our tongue ( Fran-  
ce hauing abundantly ap-  
proued it in 30. diuers Edi-  
tions ) vnder the powerfull  
protection of your Illu-

strious name: and let it be  
disperſed abroad by the  
hand of your charitie, as  
a ſpiritual almes to our  
poore brethren in Chriſt,  
who oft couet breade with-  
out finding any to breake  
it Thus doe, and treaſure  
vp to your ſelfe a  
great reward againſt the day  
of neceſſitie. It ſhall be the  
continuell prayer of

RIGHT HONORABLE LORD

Your moſt Humble  
and oblidge ſeruant


THOMAS CARRE.





THE TRANSLATOVV  
to the Catholike Reader.

CHRISTIAN READER

 *AKE*, in a few  
words, the pious desi-  
gne of the Most Emi-  
nent Authour of this  
Christian instruction.

*He was, at the tyme he composed  
it, at a certaine distance, as well  
from the court, as from his beloued  
flocke, and was retired to Auinion.  
Howbeit his Pastorall care was still  
with them, and of them. In testi-  
monie wherof he addressed this peece  
to them, with an intimation of his  
earnest desire, that his pastours should  
be diligent in reading it to the peo-  
ple, and the people should be carefull  
to turne it into their spirituall nou-  
rishment and substance.*

To this effect, his order to his Pastours, was, that euery sonday and holiday, they shsuld reade one lesson of it, to the people at high Masse. And so hauing redd it all ouer, they should begin againe and againe; to theend the wholsme doctrine therein conteyned, might take a deeper roote in their soules.

He accompaigned the text with certaine marginall notes, partly to verifie, and partly to illustrate what was conteyned therein. And these he intended for the Pastours themselues alone, as being not onely aboue the common peoples reache, but otherwise withall vnnecessarie for them. These notes I haue thought good, to caste altogether ( in a lesser character ) at the end of euery lesson respectiuely, that so the margents might not be ouerloaden in this smaler forme.

What the Authour intended for his owne Diocese, and hath now gott course all France ouer, the Translatour could

hartily wishe, might come into vse in  
England; to witt, that the preist  
(who happly has not otherwise the  
commoditie to preache) or in his ab-  
sence, the Master of the familie,  
would cause one of these lessons be read  
to his children, and domestikes, euery  
sonday and holiday. Certainly great  
fruite might be reaped therby, and  
ample benedictions be drawen vpon  
such families: since this worke will  
be found not onely solidly instructiue  
but also piously affectiue. That is; it  
will not be found fitt alone, to in-  
lighten their vnderstandings, but  
powerfull also to excite their wills,  
and inflame their hartes. This is, as  
well the sense, as ardent desire of

Your most humble and most  
aff. seruant in Iesus-Christ

THOMAS CARRE.

Paris, 20. Aprill. 1662.



# THE FIRST LESSON.

*THE PASTOR*  
*to the People intrusted*  
*to his care.*

**W**Y deare soules;  
the desire which  
my Lord our Bis-  
hope hath to saue  
your soules; and the know-  
ledg which God hath inabled  
him with, to prescribe the  
meanes necessarie therunto,  
induced him clearely to point  
you out the way, conceiuing  
that as you cannot possibly  
A

but know it, so you will easily follow the same.

To this effect he hath composed à compleate Christian instruction, wherein all that he is oblidge to as to his saluation, are reduced to three principall points, and putt downe in à good methode. And he hath inioyned vs to reade them to you euery sonday; hauing purposely diuided them into diuers particular lessons, that so we might be better able to complie with his desire for your aduantage.

It is the dutie of à father to teach his children the wayes wherein they are to walke: as also to afforde, them necessarie foode. And it is the childrens dutie to follow the wayes they are taught; and to receiue the foode which the tender fathers hand presentes them.

*The first Lesson.* 3

My Lord our Bishope hath discharged his parte, with great aduantage to your soules, since he hath so leuelled the wayes which he hath pointed you out, that the least infants, that is, such as are most weake, may easily walke in them as he hath also changed the foode which he presents to you into so sweete and delightfull milke, that weakest stomackes, that is, people of meanest capacities, may thence with much ease, drawe great profit.

Now it belonges to you, as it behoues good childrē, to walke in the wayes which he hath shewen you, and to receiue from his fatherly hand, the food which he doth present vnto you.

He is confident, and so am I, that without difficultie you will doe it: for we conceiue that in

4 *The first Lesson.*

things which belongeto your  
soules health you resemble  
hungrie children , to whom  
you neede onely shew the pap-  
pe, to cause them sucke.

All that a Christian is bound  
to know is reduced to three  
principall points : What he  
ought to belecue ; what he  
ought to doe ; and the meanes  
wherby he obtaynes and recei-  
ues strength of God to belecue  
and doe , what he is obliged to.

What a Christian is bound to  
belecue, is diuided into two kin-  
des : to witt, into those things  
which he is to belecue with a di-  
stincte knowledge, and those,  
which he is to belecue in the  
faith of the Catholike , Apo-  
stolike, and Romane Church.

As for example, it is another  
thing to belecue distinctly that  
the kinge is at Paris , or the Po-  
peat Rome ; and to belecue in

*The first Lesson.* 5

generall all that he beleeuēs  
vpon whose <sup>a</sup> iudgment one re-  
lyes, without knowing particu-  
larly what his beliefe is.

*a So simple people apprehend their  
cause to be good, vpon the credit of  
their Advocate who assure it to be such:  
wheras the learned beleue it to be so, by  
reason of the speciali and distinct know-  
ledge which they haue of their owne  
right.*

*\*\*\*\*\**

*A CHRISTIAN  
instruction.*

**A** **T** HAT which à Christian  
is distinctly to beleue,  
is contayned in the Apostles  
Creed, of the misteries wherof  
it is necessarie that he haue, if  
not an exact knowledge, at least  
a distincte one. It is necessarie  
that he conceaue, *That in the*  
A iij



## 6      The first Lesson.

Diuinitie there is three persōs, which make but one God: That the first man was so miserable as to draw all into perdition with him, we falling by his fault, from the grace in which he was created. That the second person of the three, the sonne of the first, became man in the wombe of the B. Virgine, by the operation of the holy Ghost: dyed, rose againe, and ascended into Heauen, to redeeme vs out of this losse, whither our first father had precipitated vs. That there is a Church wherein we are to liue and die, observing Gods commandements and hers. That being dead, we shall rise againe, to be eternally rewarded or punished in the next world, according to our good, or bad workes.

But he is not bound to know the particulare wonders of these misteries, which are hard, not onely to the vnlearned, but euen to the learned. For exam-

ple, he is not obliged to vnderstand particularly in what manner the first person begot the second, and how the first and the second produced the holy Ghost. The onely knowledge of the bulke or substance of the mysteries contayned in the Creede, is sufficient for his saluation.

As for the points, which, though not contained in the Creede, are yet held and beleeued by the Church, it is sufficient for the faithfull to beleeuethem vpon the faith of this holie mother: that is, it is sufficient for them to make an act, wherby they say in them selues, I beleeuethat the Church beleeueth, though I know not distinctly what it is.

What a Christian ought to doe is contayned in the Commandements of God and the Church.

The meanes wherby we are to receaue strength to satisfie these two obligations , are Prayer , and the Sacramentes. Wherfor in these lessons , which haue no other end but to teach a Christian what he ought to know for his saluation, we will handle these three points distinctly one after another. And first of the beliefe which euerie Christian ought to haue, because faith is the grounde of saluation.

The Apostles Creede properly speaking , is the summe or abridgement which they made of faith , necessarie for a Christian to beleeeue.

Those holy Apostles hauing receiued commande of IESVS-CHRIST, to disperse themselves through all the world, that by preaching his Gospel, they might plant his faith in all par-

*The first Lesson.* 9

res, conceived it a thing wholly  
necessarie to reduce that which  
euery Christian was to know, in-  
to an abridgment, to the end  
that though seperated into di-  
uers quarters of the world,  
they might preache the same  
Doctrine, and that so much  
more easie to be committ to  
memorie, by how much it was  
more short.

Whervpon they called this  
Abridgement *Symbolum*, which  
signifies à marke or a signe, be-  
cause it serued them for a mar-  
ke to discerne the true Chri-  
stians which imbraced it, from  
infidelles who did reiect it.

This symbole or Creede con-  
taines 12. articles, according to  
the number of the 12. Apostles,  
this Abridgment being as it  
were a building, to which sun-  
drie Architectes bring each  
one a stone.

10      *The second Lesson.*

And wheras the misteries of our faith concerne foure principall points, to witt, the three persons which are in the vnitie of the diuine essence, and the Church of God : the Creede which is the Arke wherin faith is contayned, is diuided in to foure principall partes.

In the first is contayned that which belongs vnto the first person, and the creation of the world.

In the second, what belongs vnto the second person, and the redemption of mankind

In the third the third person is declared, and in sequall ther of the diuers graces are explicated which the faithfull receiue by his meanes.

In the fourth, we teach the Church militant and triumphant and the benefits which we receiue in ether of them.

**B** This is that in short wherein the instruction of a Christian consistes: which shal serue for your first lesson, out of which doubtles you will reape this profit, that of your owne accord you will dispose yourselues to follow the way which is layed open vnto you, and to receiue the foode presented you: It being manifest that if the consideration of the recouerie of health be à sufficient motiue to cause à sicke man to vndertake a troublesome iorney, and to desire a bitter potion; far more ought you to be moued to desire to trauaile in a plaine way, and to receiue foode as sweete as milke, if you put before your eyes, that it is to gaine you such health, as will not hereafter be subiect to any sicknes, and to attaine a life, in which we shall be eternally happie with God.

You will please to intertayne this thought, and to pray to God for the Authour of this instruction.

*A* There is a difference betwixt the necessitie: Præcepti, of precept, and the necessitie mediij of the meanes. And though we commonly teach that euery Christian is bound intirely to know all the Articles of faith contayned in the Creede: yet doth it not necessarily follow that one ignorant of some of them may not in some sort worke his saluation. Marrie it is necessarie that he haue a sufficient knowledge of the said articles, to direct him to his last end, which is that which we haue expressed in the text. If any were ignorant of the communion of saintes: Our Saniours descent into Lymbo: that he suffered under Pontius Pilate: that he was buried: at what tyme he rose againe, to Witt the third day: the sense of these words: setteth at the right hand of his Father: he should not therefore be damned.



The first Lesson. 13

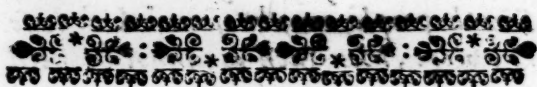
Simple people may be saved with lesse knowlege, then such as cannot be held to be of that ranke.

It is as I have said sufficient for the simple people to know the Creede so farre forth as is necessarie to direct them to their last end, whereas the Curat and the Prelate, who are by their office bound to instruct others are obliged to know all the Articles of the Creede distinctly, yea more, to be able to expound them to the people.

B There is noe sicke person, who to recover his health, (by taking the waters for example) would not willingly undertake a longe iorney, be the way and weather neuer so badd.







THE  
SECOND LESSON  
Vpon the FIRST  
ARTICLE OF THE  
APOSTLES  
CREEDE.

---

*I beleeeue in God the Father  
Almightie maker of Hea-  
uen and earth*

**T**HE first thing which  
this first Article doth  
teach vs , is , that  
Faith is the first foun-  
dation of saluation, necessarie  
for old and young: *without Faith,*  
*saith the Apostle, it is impossible*  
*to please God.*

I beleeeue, that is, I hold,

and without doubt professe;  
faith being a constant, assured,  
and vndoubted beliefe. I hold  
and professe a thing, not becau-  
se I see it, nor because I know it,  
but because it is proposed vnto  
me by God, who is most true,  
and cannot lie.

I see that a man is of a great  
stature, I know that a whole  
towne is greater then one  
house contayned therein. I hold A  
& without doubt professe these  
two truthe, because my eyes  
and vnderstanding doth teach  
me them.

*B* Such certaintie is no belie-  
fe, no faith: because it is groun-  
ded in our owne naturall know-  
ledge.

But I hold for certaine, I who  
neuer stirrd out of France, that  
there is a Rome: because per-  
sons worthy of credit giue me  
assurance of it; such certaintie,

not grounded vpon our senses,  
or reason, but reling vpon the  
sole authoritie of another, is<sup>c</sup>  
Faith, which we call humane  
faith. In like manner we beleue  
the mysteries of the Creede  
because we hold them to be  
true, not in that they are disco-  
uered anto vs by our senses, or  
made known vnto vs by our  
reason, but because God, who  
is truth it selfe, reuealed them  
vnto the Apostles and the  
Church, who doth teache vs  
them, and this is called diuine  
faith.

Wherefore two things are re-  
quired to faith necessarie vnto  
Saluation, an object proposed  
by God, and, a firme consent  
giuen by man.

In sequall wherof, to haue a  
perfect faith, we are bounde to  
declare our beliefe, and not to  
be of the number of those who

thinke, that so they beleewe well they may lawfully speake against their proper iugment, or at least dissemble their faith, as many doe, fearing, for certaine worldly respects, to make profession of their religion. He that denys IESVS-CHRIST before men, shal be denyed by him before his heauenly father.

Man being composed of body and soule, ought to acknowledge God by both those partes: beleeuinge in him in hart, and confessing him with his mouth.

Some will say: you teach that faith is altogether necessarie to saluation, and say further, that it requires of man consent, and a confession of truth. Which being so, how can children, who are not able to produce such actions, be capable

18      *The second Lesson.*

of faith? This difficultie must be explicated vnto you.

When it is said that faith requires a consent to what is proposed by God, we meane of actuall faith; that is to say of the faith of perfect men, who are obliged to consent to that which the Church proposes vnto them from God, and make profession of their faith, as occasion shall require. But when it is said that without faith none can be saued, we speake not of that faith onely; but also of habituall faith, such as children receiue in their spirituall birth by Baptisme. This is hard for simple people to conceiue, yet, in some sort they may vnderstand it by example.

Children receiuing their naturall life in their mothers wombe, receiue reason too, for without that they were not mé.

Howbeit they haue not the vse of reason, but onely in a certaine age, wherein the organes of the body necessarie to that effect, are rightly disposed: Euen so, though children haue not the vse of faith, yet haue they notwithstanding receiued in Baptisme the gift of faith that is, a qualitie which is the source of those actions, which afterwards being come to yeares of discretion, they produce.

I beleeue, but in whom? In God. There is a great difference betwixt. *Credo Deum*, I beleeue God. *Credo Deo*, I giue credit to God, and *Credo in Deum*. I beleeue in God.

To beleeue God, imports no other thing, then to beleeue there is a God. *Credere Deo*, signifies that we beleeue that which proceeds from God, that

which hereueales vnto vs in the Scripture ; that which , the Church proposeth vnto vs , as coming from him. But to beleue in God , doth not onely import an act of faith , but of faith and Charitie ioyntly. Whervpon the Apostles did particularly make vse of these termes : *I beleue in God* , to teach vs that faith without charitie is fruitlesse , and that it is not enough for à Christian to know God , but further , he is bound to loue him , therby to distinguish himselfe from the wicked , and from the Diuell , who can beleue there is a God , and giue credit to what he saith , yet beleue they not in God , that is , they loue him not.

*I beleue God* : What is God?  
A nature , an infinite substance ,  
A the perfectest of all those  
which haue or possibly can haue



beeing : a thing contayning all kind of perfection, which hauing its beeing of it selfe alone communicates it to all things that are in the world.

<sup>b</sup> That there à God, nature doth teach vs : the verie Paganes confessed it, and it is a thing so manifest, that the Scripture tells vs, that none but fooles can deny it.

*I beleue in God.* This word *God* in the singular number, doth teach vs that there is but one onely God, which we see also by reason, since it is impossible that a thing wholly perfect, as God is, should haue a companion equal to him selfe : for soueraigne perfection, imports a superioritie aboue all other.

A Soueraigne King in France, doth shew that there is none in this Kingdome equall to him



and that all in it are inferiour to him : So God the soueraigne King of the world, doth testifie that he is onely and hath no equall.

---

## *I BELLEEVE IN GOD* *the Father.*

**T**HIS word *Father* doth teach vs that in this first person of the holy Trinitie, who is called father, for diuers reasons.

Father, because receiuing his being from no other he did from all eternitie begett a sone, and together with him produced the holy Ghost.

Father, because he created vs : Father, because he doth conferue and nourish vs : but principally Fa : because he loues vs with a fatherly loue, which moued him to redeeme

*The second Lesson.* 23

vs with his owne sonne, which is a manifeste testimony that we are his children, since it is euident that none would giue his owne sonne, but with intention to redeeme many more sonns.

Father againe, because, hauing redeemed vs, he directes vs, conductes and gouernes vs, as being truly his adoptiue children by his grace.

*ALMIGHTIE.*

**H**E is called Almightye, because indeede it belongs to him who is all-perfect, to be able to doe all, fith impotence is an imperfection,

*a I am the Omnipotent Lord,* saith he.

*a Ego  
Domus  
nus omni  
nipotes.  
Gen 17.  
v.1*

When we say God can doe all things, we meane all good things, to doe euill being no argument of power, but of im-

*A*

22      *The second Lesson.*

and that all in it are inferiour to him : So God the soueraigne King of the world, doth testifie that he is onely and hath no equall.

---

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*The second Lesson.* 23

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*a Ego  
Domini-  
nus omni-  
nipotes.  
Gen 17.  
v.1.  
A*

potencie, as you will easily conceiue, in that when we speake of a workman, we call him perfect & able to doe all in his art; not when he is subiect to commit faults therein, which any apprentice can easily doe : but contrariwise when he is exempt from defectes, and cannot doe but well.

Some will happily aske why in this place we rather make profession of the *omnipotencie* of God, then of his *wisdome*, *goodnes*, or some other of his Attributes.

In so much as we conceiue God wholly perfect, we conceiue him also *Omnipotent Good*, and withall the other qualities which are proper to him. Yat doe we particularly in this place professe that he is omnipotent: because the end which  
the

the Apostles proposed vnto themselves in making the Creede. was not onely to putt before our eyes what we are to beleue, but further to stirre vp our hartes to the said beleefe: and also, because there is no qualitie in God more efficacious and futable to this end, then that of omnipotencie: for certaine it is, that to beleue that God is able to doe all things, doth more easily carie vs to hold and acknowledge for true, all that he doth teach vs, though it otherwise surpasse the reach of man, then the beleefe which we might haue of any other of the Qualities which are in him.

Some will further demand, why we rather attribute omnipotencie to the Father, then to the sonne or to the Holy Ghost, since it belongs vnto them all.

26      *The second Lesson.*

But albeit omnipotencie, wisdom, and Goodnes be comon to all the three persons, in so much as it belongs to the diuine nature which is in all three, yet doe we for diuers reasons distinctly attribute vnto them these three qualities.

*Omnipotencie* to the Father, because receiuing his being of no other then himselfe, he imparts it to all things.

*Wisdom* to the son, because he is produced by the vnderstanding, author of wisdom: for as we see, man becomes not wise but by meanes of this power wherby he knowes all that he knowes.

*Goodnes* to the Holy Ghost, because he proceeds from the mutuall loue of the Father and the son: and because Goodnes is the object of loue: since no man loues any thing, but in so much as he apprehends it good.



*Maker of heauen and Earth.*

**H**AVING acknowledged God to be omnipotent, it is easie to beleue him to be the Creatour: since to create *A* omnipotencie is necessarie. This we may partly cōceiue by our senses: seeing we obserue by dayly experience, that an Architecte who vndertakes a building, hath so much more difficultie to accomplish his enterprise, by how much lesse his materialls are prepared to his hands. Whence it followes, that where there are no materialls at all, nether prepared nor vnprepared (as in the creation, where God made all things of nothing) a greate indeuour, or rather an extreame force and infinite power, is required to effect ones enterprise.

A By *heauen* and *earth* we vnderstand not onely the matter of heauen and the element of the earth: but further, by *Heauen* all the celestiall creatures, the sunne, the moone, the starrs, the good and bad Angells, the element of fire and ayre, and all the birds of that ayrie region.

By, *earth*, we vnderstand all the creatures which doe inhabit it: beastes, trees, and plantes, which are nourished on the earth: stones, and other things that want life, the waters and the fishes therein. In a word, all that is in the world.

This is the explication of the first article of the Creede. Now we must see what fruite we may reape therby.

The first is to confirme vs in the true faith, taught vs by our Sauour Christ: since it is a thing impossible throughly to consi-

der, that faith is altogether necessarie to saluation and yet not more and more imbrace the Catholike, Apostolike, and Roman faith, which alone was left vs by Iesus Christ; and to reiect all other contrarie therunto.

The second shall be to inflame our harts with the loue of God, sith none can make a liuely conceipt that faith which is not accompanied with loue is vaine to saluation, but he shall be moued by vertue of the same beliefe, to indeuour to loue that soueraigne Goodnesse.

The third shall be to humble vs, when we acknowledge the first person of the most blessed Trinitie, and of his sonne begotten from all eternitie. For one cannot choose but be humbled, if he represent vnto himselfe, that this misterie which we are bound to beleue, cannot be

30      *The second lesson.*

comprehended by the narrownes of our vnderstanding.

The fourth shall be to begett in vs an extreame respect toward, God, by reason of his omnipotencie. Which will not be harde since certaine it is, that if the artificer be esteemed with proportion to his excellencie: he that is able to doe all things merits an infinite honour.

The fift shall be to excite vs to admire his infinite goodnes, which all of vs haue great reason to doe, since we are taught by this lesson, that he hath created all things in this world for so poore and miserable a creature as man.

You will surely reape the foure said fruites, out of this article, if the sense which it proposed vnto you by the Church, (as it ought to be) remayne ingrauen in your harts: for it is

The second lesson 31

impossible that a man should looke vpon his God with open eyes, without knowing, louing, respecting and admiring him all at once.

*Credo in Deum Patrem omnipotentem Creatorem cali & terra.*

We are notable, by a naturall knowledge, to know all the meanes which are prescribed to vs for our saluation, and thence it followes that we haue neede of a supernaturall assistance, and of faith, which fortifying our mynds, rayseth them to this knowledge.

a The light of nature doth teach vs A  
that the whole is greater then a part thereof.

It is a question among Diuines whether B  
one can beleene what he knowes. And the more common opinion, is, that though he know a thinge by Demonstration, he may beleene it notwithstanding, so that he hold it certaine, not for the knowledge he hath of it, but by reason of the authoritie of him who assures the same.

c What we hold for certaine vpon hu- C

mane authoritie, is humane faith. And that which we hold for certain, by reason of the certaintie which God giveth of it, immediatly by himselfe. or by his Church, is divine faith, and it is that wherof we speake when we say, faith is necessarie to saluation.

**D** From this that God is the most perfect thing that can be, we gather, that he is not an accident; because substance is more perfect: that he is not a substance without life, because a living substance is more perfect: That he is not substance destitute of reason, because that which is reasonable hath more of perfection: that he is not a corporeall substance, because the spirituall surpasses it; but that he is a spirituall substance and that the most perfect of all.

**E** Nature teaches us that there is a God, there being none who knowes not, that all thinges in the world haue receiued their being of some other, or that some haue receiued it of none, but giveth it to all others. That all thinges without exception receive their being of some other, is impossible, since the last for example, which one would suppose to be the first principle, of the rest, can by

The second lesson. 33

this accompt receiue its being from none but it selfe sith by supposition, it is the first, and that nothinge is more impossible then that a thinge should make it selfe: because since every cause preceeds its effect, so it should be both prior and posterior to it selfe. It followes then that there is a principle (or first cause) which hath its being of it selfe, and giues it to others; and this Principle is God the Father, because he is a beginning without beginning: not begotten, but begetting by the power of his naturall understanding.

Evils are not comprehended in the multitude of all thinges, since they are onely privations it being certaine that all thinges which haue a being, ought to haue it with rectitude, by the privation wherof it becomes evil. A

It is euident that to make a thing, the artificer must needs be so much more powerfull by how much the materialls of which it is made, are at a greater distance from the perfection of the worke and therfor since to create is to make a thinge of nothing; and that betwixt some thinge and nothinge, there is an infinite distance, creation requires a A

34      The second Lesson:  
infinite power.

*A* All that is in this world is sufficiently expressed by these two parts, heaven and earth; the one superiour, the other inferiour: the one which containes the Angells, the other men, the two most noble creatures which were framed by the hand of God, to whose service all the rest were subiected.







# THE THIRD LESSON

Vpon the second and third  
Article of the Creede.

*And in Iesus Christ his onely  
sonne our Lord.*



HE Apostles ha-  
uing declared vnto  
vs, in the first Arti-  
cle of the Creede,  
the first person of  
the Blessed Trinitie: in the se-  
cond they would teach vs, that  
there is a second person which  
they signifie by three names to  
witt *Iesus, sonne of God, and our  
Lord.*

The first they propose is *Iesus*; which signifies a Sauour, to teach vs that we ought to haue nothing more frequently before our eyes, then the misterie of our Redemption.

The seconde person was called *Iesus*, by the instruction of God the father, who caused that name be imposed: vpon him by the Angell who acquainted Marie therwith, and commanded Ioseph so to name him.

This holy name was imposed vpon him with great reason, seeing he doth not onely deliuer some particular people, out of certaine calamities, as some others did, who had the same name vpon the like occasion, but euen all mankind from the death of sinne, and the Abisse of hell, and that with the price of his owne precious bloode, and life.

It is impossible to expresse the vertue and power of this sacred name, which is so efficacious that it puts the Diuells to flight, cures the diseased, and workes a thousand miracles.

The excellencietherof is sufficiently made manifeste vnto vs by the holy scripture, which teacheth vs that it surpasseth all other names, so that it is honored in heauen, earth, and hell.

In heauen, by the Angels and blessed soules. In Hell by the diuells, and damned soules which dread it. In earth by the faithfull, who in pronouncing this name, call to mynd the benefit of Man's redemption, and humble themselves to honour the name, person, and the merite of him so called.

This second person is called *Christe* which signifies *annoynted*, because that name was given to

preists, to Kings, and Prophetes, who were anoynted : and because he is not à Prieste onely, but euen the soueraigne Priest of Priests : not Kinge onely, but King of Kings ; nor Prophete onely, but the Prophete of all the prophetes. priest King , Prophete . Annoynted not by men, but by God, out of the fulnes of his graces.

This person called Iesus Christ, is sonne of the first, which we call God the Father: sonne, not by adoptiō or grace, but by nature, and cōsequently God, as he is : for it is manifest, that being a sonne begotten of his owne substāce, he possesseth his owne nature, to witt the Deitie, or diuine nature, and consequently the seconde person is God, the seconde person of the B. Trinitie, equall to the first, and the same God with him.

He is called *onely*, to teach vs that he is alone, and that in such a sort, that it is impossible there should be any other: for it fares not with God, as with men, who though they beget many children, yet none at all are so perfect as that they exhaust all the fathers substance; whereas God can onely begett one, because he giues him an infinitely perfect being. Whence it followes, that there remaines nothing in him, to be imparted to another, which is not allreadie in this sonne of his

This sonne is called *our Lord* for diuers reasons.

1 There are qualities which doe agree with I E S V S - C H R I S T, as he is God, as omnipotencie.

Others doe agree with him, as he is man onely, as to die: and others yet as he is both God, and man.

This name, *our Lord*, and the beeing which it signifies are of this last sort. It agrees to IESVS CHRIST as he is God; because as such, he creates, conserues teacheth and loues vs ioyntly with God his father, *our foueraigne Lord*.


It agrees to him also as man because as such, he is our Redeemour, and by consequence *our Lord*: none belonging to any by better right, then to him who ransomed him; especially when it is done without obligation, yea and with his owne life too.

This is the explication of the second Article, from which we will passe to the third, to conclude this lesson.

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THE THIRD ARTICLE

*Who was conceived by the  
holy Ghost, borne of the  
Virgine Marie.*

OW being taught by the second Article, that the seconde person wherof we haue alreadie spoken is the sonne of God; and in generall also, that he is man (since he is called our Sauour, and as man, he saues men) the Apostles in this third Article, doe teach vs how he became man.

He became man by his conception in the wombe of a woman, yet by a miraculous conception, full of misteries, and far different from the ordinarie manner, by which other

men are conceiued in their mothers wombe.

He was conceiued in his mothers wombe, not with impuritie like other children, by mans operation, but by the operation of the holy ghost, who by a pure action, framed his body of the virgin's purest blood, in whose wombe this body and a soule expresly created by the hand of the Almighty being vnited, he is found to haue both the beeing of a man, which before he had not, and that of God which he doth possesse. In this conception there are some thinges naturall & other which surpasse nature.

That our Redeemour's body was formed of the blood of a woman is a naturall thing, for all men in like manner are formed of their mothers blood.

But that he was formed by



the operation of the holy Ghost; that his body was made in an instant without imperfection, as ours are, that in this instant he receaues a reasonable soule without the ignorance wherewith we are made, without the stayne of originall sinne, which Adam fastened vpon vs: but contrarily, with the perfect knowledge of all things, and with an intire fulnes of grace: that the second diuine person doth vnite this body and soule together. that that which doth rise out of this vnion is perfect God, and perfect man: that he was such in a woman's wombe, who remayning a Virgine, was also a mother; mother of a God, mother of a man, is a thing beyond the reach of nature, and the capacitie of our vnderstanding, too weake to comprehend so high misteries.

*A*

How wonderfull it is that God and man, the Creator and creature: the Master and servant; in a word, he who is so powerfull, that he shines with miracles: and he who is so abiect, that he is exposed to all injuries, should be one and the same: It is indeede a thing which cannot be comprehended, and yet it is true. We may in some sort conceiue it, by the example of two graffes inoculated vpon one stocke, the diuine, and humane nature being in the seconde person of the Blessed Trinitie, without being confounded or mixed the one with the other; and without constituting the diuersitie of persons therein: like as we see two graffes vpon one stocke not confounded, since they bring forth different fruite, while yet they are but one tree

tree, as being in one and the same stocke.

These are the wonders of our Saviours conception: let vs now speake of his natiuitie.

*Borne of the Virgine Marie.*

**T**He Apostles thought it not sufficient to haue taught vs onely the conception of the sonne of God, but they would further teach vs his natiuitie, and to that purpose they adde this word, *borne*,

But how was he borne? at the end of nine monthes like other children; yes, but without opening, or violating his mother's Virginitie, which neuer happened to any other child then himselfe.

And though the sinne of Eue defiling mankind with the stayne of sinne, made man's na-

tiuitie lyable to dolorous pang-  
ges, yet his birth brought no  
payne to his mother: for reason  
would not that he who came to  
deliuer the world from euill  
should haue hurt her, of whom  
he tooke his beeing.

*Borne* when? in December to  
giue vs to vnderstād that as the  
sunne comes in that chill season  
to heate our body, and to ex-  
pelle the obscuritie of winter:  
so comes he to heate, by his  
grace, our truly frozen hartes,  
and to disperse the cloudes of  
sinne.

*Borne* where? in Bethleem which  
signifies the house of bread, to  
teach vs, that he comes into  
the world to be our foode.

*Borne* in a place where passin-  
gers lodged: to make vs know  
that we are but pilgrims in this  
vallie of teares; and that ther-  
fore we are to endeouour to pro-

uide our selues of a permanent place of abode.

*Borne*, not in a Pallace, not in a rich and statly bed; But in a stable vpon a locke of hay, to teach vs that by how much greater he was, by so much would he become more abiect for the loue of vs: and withall, that pouertie is to be preferred before riches.

*Borne* of whom? of a woman. Why of a woman? Because coming into the world to redeeme mankind, it was more reasonable that he should take vpon him humane nature then any other: nor could he doe that more conueniently then in the wombe of a women, therby to make more apparent that he was truly man.

*Borne*, but of what woman? of a woman called, Marie not without reason, sith that name,

in Hebrew, signifies lady. For being the mother of the Lord and Maister of all things, reason would haue her instiled the Lady-Mistresse, of all that the world compriseth.

*Borne* againe, of a woman called Marie, because (*aymer to loue*) is found in that name: which may teach vs that the sonne of God his loue to man, moued him to vnite man to God by his grace.

*Borne*, to conclud, of a woman-virgine, it being altogether reasonable that the Author of miracles, should be borne by miracle: and that he that came to bring vs all blisse, should replenish his mother therewith, without depriuing her of that of her virginitie.

This is the explication of the second and third article of the Creede: which may serue you  
for

for a lesson, out of which you may gather much fruite. Because as S. Iohn saith, who soeuer shall confesse, as we doe in these articles, that Iesus is the sonne of God, God is in him, & he is in God. And because it is impossible to conceiue that the sonne of God is our Saviour without resolving to serue him, and to giue our selues vp vnto him, as slaues redeemed by his owne precious blood. Impossible in fine to consider that he was priest, and king, without sacrificing our selues vnto him, and putting our selues into his hands, to be temporally and spiritually gouerned by him.

Impossible seriously to vnderstand that he is our Lord and Master, without taking a particular care to conformance our actions to the will of so good a maister,

Impossible to conceiue that the sonne of God, stooping downe to the wombe of a Virgine, rayfed our nature euen to the diuinitie it selfe, without eleuating and rayfing vp our harts vnto him.

Impossible, in fine, to consider that he being immortall by nature, would become mortall for the loue of vs miserable mortalls, without struiuing with all our force, to make our selues worthy of immortall life, which is our onely end and ayme, which doubtlesse we shall attayne vnto, if we permit these considerations to take roote in our harts. Labour, I beseech you, to this end, and pray to God for the Authour of this instruction,

*A*

*Ioseph in the Egiptian tongue is called Saniour, because he kept the people from famine by his prudence, Gen. 41.*



### The third Lesson. 51

O see the sonne of Num the Successour of Moyses had this name, because he had led the people, brought out of Egypt by Moyses, into the Land of Promesse, after they had fought many battells Num. 13. The sonne of Iosedech had also the same name, for hauing contributed to the deliuerie of the people out of the captiuitie of Babylon 1. Esdras 3. Neuer was or shall any besaued but by Iesus Ch. None in the law of nature, nor in the old law were euer in the state of saluation, saue onely by the faith they had that that a Sauiour should come which God caused expressly to be feretold in diuers passages of the scripture. And none can be saued now but by the same Christ. To this purpos S. Augustine saith in the 18. b. of the Citie of God, that neuer any liued according to God, vnder what lawe soeuer, to whom Iesus Ch. had not bene diuinely. reuealed, Nec aliud nomen est sub cœlo datum in quo eos saluari oporteat, Act. 4.

Per sapientiam sanati sunt quicunque tibi placuerunt, Sap. 9.

Priests Exode 29. Prophets 3. Kinges 19. Kinges, the 1. of Kinges 10. were anointed with oyle, which signifies grace,

to testifie that their functions represent the grace of God, he is the origine of all grace. Now that their offices doe represent the grace of God, it is euident, because it belongs to God to gouerne men as well temporally as spiritually, as also to foretell things to come: which the Kinges, the Prophetes, and the Preists also did in qualitie of their Lieutenants.

A There is this difference beewene these two names; the one of dignitie, the other of merite.

Christ is a name of dignitie, signified by the unction of kinges, Prophetes and Priests, the royall dignitie, that of preisthode, and the power, of prophecy ng.

Iesus, is a name of merite, for it signifies Saniour, which title the sonne of God purchaced with the price of his owne blood, and life. He is againe, called Christ, in Hebre e Messias, to teach vs that in his person the Messias who was promised, is giuen vs.

The sonne of God is not onely an only-one, but he is such by necessitie of perfection, seeing he being an infinite terminus, by the act whereby he is produced he doth so exhauste it, that he cannot,

besides him, produce any other.

It sutes with him againe, by the communication Idiomatis, in vertue of the hypostaticall union, which humane nature hath with the diuinitie.

The seconde person was rather incarnated then either of the other two; because the incarnation was for mans redemption, which more concerned the diuine VVord then any other; because, though the sinne of the first man was against all the three persons, yet it chiefly touched the sonne, for that Adam aymed at wisdom which is attributed to the sonne, as being produced by the understanding.

It was meete that he who had God for his father according to the diuinitie, should also according to his humanitie haue God for his Principle. For this reason it was not man, but God that framed the body of our Redeemour. And albeit this worke was produced by all the three persons of the B. Trinitie, whose exterior actions are all common yet it is attributed to the holy G. which proceeds by loue, and is called a Gift to teach vs that the incarnation of the

sonne of God, is of the nature of gifts which come gratis, seeing their cause is the pure loue of God, without merite of man.

The holy ghost cannot be said to be the father of our Sauour in that he framed his body, because it was not formed of the diuine substance, but of the Virgines pure bloud, who for that reason was his mother.

He that according to his diuinitie had but a father without a mother, ought according to his humanitie, to haue a mother onely without a father, principally because he came to repaire the miserie which Eue had caused vs. For which cause it was fitting that his conception should be quite contrarie to that of Eue, and consequently that he should be borne of a woman without a man for his father; wheras Eue being framed out of a ribb of Adam, she was borne of a father, without a woman for her mother.

It was a thing repugnant to the dignitie of Iesus C. who came to abolish sinne, to haue bene conceived by the operation of man, and by the concupiscence of the flesh stayned by sinne.

The flesh of I. C. was in Adam according to the substance, ſich it was framed of the Virgins bloud who descended from Adam, but it was not there secundum rationem seminalem, in ſo much as it was not formed by the vertue and efficacie of mans seed which descended from Adam; but in a new and miraculous manner, by the operation of the holy G. whence it is, that it was not ſubieſt to originall ſinne.

I ſay intire plenitude of grace, to diſtinguiſh it from the B. Virgins whom we hold to haue bene conceived in grace A hauing receiued it in a certaine meaſure, whereas he receiued it without meaſure, and in abundance.

The Virgine hauing conceived, and in tract of tyme, brought out God made flesh in her ſacred wombe, is juſtly called the mother of God, and is indeede the Principle, not of his diuinitie, but of a perſon in whom the diuinitie is found united to humane nature, which was taken in the wombe of the ſaid Virgine. Damascenus lib 3. ca. 12, n hence doth this bleſſing befallen me, ſaid S E- liſabeth ſpeaking of the Virgine, vt veniat mater Domini mei ad me.

B

He issued out of his mothers wombe, as he came out of the sepulcher, and as he entered among his Disciples, the gates being shutt, without either breatch or ouerture by penetration of dimension, which we may in some sorte conceine by the sunns rayes, which penetrate the substance of glasse, without either breaking it, or making an ouerture in it. The Virgine brings forth without paine to testifie that she was opposed to Eue to whom it was said: in dolore paries, Gen. 3.v.16.

It appeares in S. Luke cap. 2. that the Virgine brought forth without paine.

This word ( Marie ) according to S. Hieromes version, signifies Lady, according to S. Ambrose, God of my kinde. And therfor it is most congruous to her who conceived and brought forth her God.

It was conuenient that the word which was conceived from all eternitie in God the fathers understanding without corruption of spirit, should, when he tooke flesh upon him, be conceived in the wombe of his mother without any corruption at all.

The second Lesson. 57

And so as the poyson of sinne and death, was spreadd abroad by a Virgine, so the cure therof should also be giuen vs by the meanes of a Virgine.





THE IV. LESSON  
 VPON THE FOVRTH  
*article of the Creede.*

*Suffered vnder Pontius Pilate,  
 was cru cified, dead, and  
 buried.*



FTER the Apostles  
 had declared vnto  
 vs the birth of our  
 Sauour, it seemed  
 necessarie they should haue  
 taught vs his life, wheras in lieu  
 therof they propose vnto vs his  
 death : and that with great  
 reason, since we are taught  
 therby, that he came onely into  
 this world to dy : and withall to  
 manifest vnto vs, that in this



misterie that common saying is particularly verified, that who knowes the begining and the end knowes all : because who knowes our Redeemours miraculous birth ; and with what charitie he suffered death and passion for vs, cannot be ignorant that all his life was a continued chayne of miracles, the true mirour of his power and goodnes. A

*He suffered*, but howe? IESVS-CHRIST hauingt wonatures diuine and humane, you are to know that each of them retayne their owne proper qualities. In cōsequence wherof God being of kimselſe wholly perfect and impassible ; when we say IESVS-CHRIST suffered, we meane not, that he suffered as God, but as man onely.

He suffered in his body and in his soule ; but he suffered no-

hing in his diuinitie.

He suffered in all his senses, and in all the partes of his body, from head to foote.

In all his senses, since his body was torne; he tasted the bitternes of gale; smelt the stinch of the dead carcasses vpon the Gibbet on Mount. Caluarie; heard the blasphemies which were belched out both against himselfe and God: saw his mother transported with dolours, and the Iewes committing so horrible a crime.

He suffered in all the partes of his body, his head being peirced with thornes: his face couered with spitle, and leoden with blowes: his body torne with whippes: his side lanced with a speare. And his hands and feete pierced with nayles.

He suffered in his soule, seeing himselfe persecuted by his enemyes, abandoned by his friends and seruantes.

The Iewes tormente him: Iudas betrayshim : Saint Peter denyes him ; all forsake him.

Further, wheras all they that suffer for Gods sake , haue alwayes some consolation from heauen solacing their sufferances , IESVS - CHRIST would be depriued of all such consolations that his sufferances might be the greater , giuing ouer his nature to paines and dolours , which he would haue itresent in the most sharpe and sensible manner possible.

He suffered shame , ignominie calunnie, reproche , and the torments of the Crosse , and death.

He did not onely suffer the paynes of all the seuerall sortes

of tortures which we ordinarily suffer in this world : but those also of the cause of the same tortures, to witt, of the sinne of man, which payne is more sharpe and disagreable to his goodnes, then any other imaginable.

*He suffered, but how?* seeing he was happie from the first instant of his conception, and the Blessed are exempt from all paynes and sufferances?

*He suffered, because* God re-tayned all his Beatitude in the superiour part of his soule, and would not permit it to flow into the inferiour, and into his body; to thend he might leaue it passible in its partes, and giue it meanes to merit the Redemption of mankind.

*He suffered, but when?* vnder Pontius Pilate, that is when pontius pilate, did administer iustice in Iudea vnder the Em-

perour Tiberius; which circumstance of tyme the Apostles would expresse, to make this misterie so much the more certaine, by how much they did more particularise the circumstances therof.

But where suffered he? in Hierusalem, that being as it were the center of the earth, from whence consequently, the preaching of the Gospel, and of his passion, might more easily be spreadd through all the world,

In Hierusalem, because having bene borne in Bethleem, a poore and miserable place, it was conuenient, that he should suffer the reproch and ignominy of his passion, in a famous and royall place, to teach vs the contempt of the world, not onely by his birth, but also by his death.

In what particular place of Hierusalem did he suffer? not in the Temple, not in the towne, but without her walls, because he dyed for all mankind, not for the Iewes onely, and that in the old law they were wont to burne the hostes which were offered for all the people without the Citie.

He suffered without the gates of Hierusalem, vpon the Mount Caluarie, a place allotted for the execution of criminalls, as well to shew, that though he were innocent, yet dyed for the wicked; as also to make his passion so much the more glorious, as it was more accompaigned with ignominie, reproch, and shame.

He suffered; but what kind of punishment? that of the Crosse. Why rather this punishment then some other? because it was consonant to reason, that as the

serpent did first ouercome by a tree, that man also should ouercome him by the same weapon: and withall because this kind of death, was the most vnworthy of all others, and that nothing was more conducing to the end which he had proposed vnto himselfe, then that which did least sute with his greatnes, that is, nothing was more proper to redeeme vs by his death, then that which was most ignominious to him.

*He suffered*, but for whom? for man. To what end for man? to deliuer him from the death of sinne, and restore him to the life of grace. To disengage him out of the Diuels hand, and place him in Gods; being innocent, he suffers for the nocent.

*He suffered for man*, but was it vpon constraint? Being God, as he was, none could cōpelle him

He did it voluntarily, without any other compulsion then that of his loue, which makes our obligation far greater,

He might haue left man in eternall perdition, yea without being lyable to blame, since man was the onely cause of his owne miserie.

He could haue saued him by his will alone, by some action exempt from all payne, as he wrought many miracles by word onely, as the creation of the world. Howbeit his loue moued him to produce this effect, in paying downe the price of our redēption by his sufferāces.

The least of his paines being infinite, was more then sufficient to satisfie for our sins, but no other then death could answer to the affection and loue he bore to vs.

The Apostles expresse in plaine tearmes, that he dyed to



confound certaine Heretikes of their tyme, who held that though IESVS-CHRIST were crucified, yet did he not dye; and to teach all the world, that to giue vs life, he truly lost his owne.

He dyed, that is, his body and soule were separated, the death of man consisting in this. His body and soule were separated without being separated from the diuinitie, which remayned continually vnited to his body in the graue, and to his soule in Hell: euen as a broken bowe is separated in it selfe, but remaynes vnited to the string.

Being dead he was buried. The Apostles obserue this circumstance, still more and more to confirme, that his death was true, not fayned; and that so the misterie of his resurrection, might be more apparent and manifest.

This is the explication of the fourth Article of the Creede, which will serue you for a lesson, out of which you may reape much fruite.

The first may be to excite you to the loue of God, none being able to conceiue the loue of our Redeemour towards vs miserable creatures, and bad seruants that we are, to be so excessiue great, that for our sake, he gaue his onely life, without tenderly louing so deare a Master, and resolving to doe our vttermost endeouour continually to please him, though it were euen with the laying downe of our owne liues.

The second shall be to incline you to abstayne from sinne, which vndoubtedly you will doe, if you beare the passion of our Sauour deeply engrauen in your harts. It being impossible

that a man should conceiue,  
that nothing but sinne, could  
haue putt our Sauour to death  
without being deturned by this  
consideration from crucifying  
him againe by new offences,  
which makes him endure a  
death much more cruel, then  
that which he suffered of the  
Iewes.

The 3. shall be, to stirre vs vp to  
the imbraceing of diuers ver-  
tues necessarie to a Christian,  
which doubtlesse we shall per-  
forme, if with open eyes we  
consider those, wherof Christ  
gaue vs an example in his holy  
passion,

For who will not humble him-  
selfe, when he considers that  
Iesus Christ did stoope and  
humble himselfe euen to the in-  
fame of the Croise?

Who will not be obedient,  
considering that he was obe-

dient euen vnto death?

who will not be mylde, mercifull and prompt to pardon his neighbour, knowing that he pardonned all the world, euen those that nayled him to the Crosse?

Who will not doe good to his enemys, knowing that he giues life to sinners, who crucifie him?

Who will not be charitable, seeing him charitable to such a degree, that he giues euen to his verie life?

In a word, who will not support all afflictions with patience and content, who will not euen please himselfe in his sufferances, seeing Iesus Christe pleased himselfe in his dolours for the loue of man?

Nourish, I beseech you, these considerations in your hart, as a holy feede, which

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infallibly will produce in it wonderfull fruites for your saluation. And pray to God for the Authour of this Lesson,

For this reason it is that S. Paule professes, in the 2. to the Cor. that he *A* knowes but Iesus C. crucified: it being most assured that he who hath this Mysterie deeply imprinted in his harte and soule, knowes all, since it is the foundation of all Christian religion. He who knowes Iesus Christ crucified, knowes that he is God, the seconde person in the diuinitie, and consequently that there are two more: that he tooke mans flesh upon him to be crucified: that he was pleased to doe it for the sinnes of man; in a word, all that concernes our redemption.

He who knowes Christ crucified, beleeueth this Mysterie, and all the rest which it supposes.

He that knowes Iesus crucified, cannot but hope in him, since he came for mans redemption.

Who knowes Iesus crucified, cannot cannot fayle to haue charitie, since it is not possible to conceiue the excessiue loue

which he had for vs, without louing him, and all those which he redeemed together with vs.

And therfor this article is most reasonably proposed by the Apostles to all Christians to be beleueed.

He was pleased to giue himselfe ouer to dolours, esteeming that the more he suffered, the more we would acknowledge our selues obliged to loue him.

He truly suffered for vs. And as S. Damascene obserues, if being resolved to saue vs by his sufferāces, he had onely suffered in outward apparence, he had onely apparently saued vs, not indeede. He truly suffered our dolours. Isaye 53.

He suffered in Hierusalem the place of sacrifice, it being reasonable that the truth of sacrifices should be compleated in the same place, where all its types had preceeded.

He suffered vpon the Crosse whose foure branches signifie the foure corners of the world, to teach vs that the vertue of his passion is spread all the world ouer.

God the father from all eternitie foreseeing the losse of man, to thend that he who was his Creatour, should also become his redeemour, decreed that he

sonne

ſonne ſhould ſuffer to redeeme him which he performed voluntarily without being neceſſitated by this decree. Filius hominis ſecundum quod definitum eſt vadit Luc 22.

He that ſuffers à puniſhment for another which he cannot auoyd, and yet ſuffers it with patience doth much oblige him But he that ſuffers voluntarily when he can auoyd it if he would, and yet will of his owne accorde ſuffer for his friends deliuerie, doth much more oblige him.

God being the absolute maſter of the life and death of man, and the diuell hauing noe right ouer them, being onely the Iaylor, and the execut:oner of Gods iuſtice upon them, he could iuſtly haue deliuered them by what meanes it had pleaſed him.

Although God could haue redeemed mā by his Will alone, yet ſinne done againſt him being infinite by reaſon the infinite dignitie of his perſon offended, it was couenient that an infinite price ſhould be payed for the offence, and conſequently that God who alone is infinite, and who cannot ſuffer as God, ſhould take mans fleſh vpo him, and as ſuch ſhould ſuffer a

punishment for vs wherof the merite is  
infinite Iesus C. pleased to dye, to sub  
due him by death it selfe, who had the  
power of death in his hands.

S. Bernard brings in Iesus C. cruci  
fied speakinge thus to the sinner, Nun  
quid satis pro te vulneratus sum? pro  
iniquitate tua afflictus? cur addis af  
flictionem afflicto? magis me aggra  
uant vulnera peccati tui, quam vul  
nera corporis mei.







## THE V. LESSON

Vpon the 5. and 6. Article  
of the Creede.

*He descended into Hell: the  
third day rose againe:  
ascended into Heauen.*

**I**ESVS-CHRIST so earnestly desired our saluation that while he was in this world, he suffered not à moment to passe, without labouring to that effect. Whervpon while his body was in the graue, his soule really and truly descended into Hell, as we are taught by this Article.

*Descen-  
dit ad in-  
feros ter-  
tia die  
resurre-  
xit à  
mortuis  
ascēdit  
ad cælos.*

This word *Hell*, in it naturall  
and proper signification, signi-

fies no other thing, then an inferior place, or place belowe, but wheras there are diuers of this nature vnder ground, the scripture makes vse of it in fundrie passages, to signifie fundrie places. By this word it sometymes vnderstands the place where they are who are iudged to eternall paynes, for their owne proper and actuall offences, and this

*Qui ascendit  
ipse est  
Et qui  
descendit in  
inferiores  
partes  
terra. Eph.*

4.

*In infernum  
descendit.  
Math.  
Sepulchrum  
in inferno  
Luc. 16.*

is the lowest of all those which are vnder the earth. It being consonant to reason, that Lucifer and his fellows who would needs rayse themselves to the highest degree of all, euen equall to God, should be throwne downe to the lowest, vnder all creatures. Some other tymes it vnderstands the place where they are to be deprived foreuer of the sight of God, without the payne of fire, who dyed stayned onely with the

spott of originall sinne.

At other tymes, it makes vse of this word, to signifie Purgatorie, wher they are who dyed in the grace of God, who yet not hauing fully satisfied the diuine Iustice, are further to be purged.

*Solutis doloribus inferni. Aa. 2. Augustino interprete. Epis 99. Liberatis à pœnis purgatorii.*

It makes vse of it also to signifie the place whether the soules of the Iust and holy persons, who needed no purifying, either because they led a pure life, or els duely satisfied for their offences, went before the death of the Sauour of the world, expecting that he should open them heauen gates with the keyes of his Passion: And in this sense especially is the word Hell to be vnderstoode in this place, sith this is the place whither the soule of our Sauour did truly descende.

He descended into Hell: but

how? not onely in effect by making his power and Goodnes appeare therin, but euen in substance, as hauing bene really present in the place of Hell.

*Damas.  
l. 4.*

He descended into Hell, but why? Not to suffer therin the paynes of the damned (as the Heretikes of this tyme say) but to make those blessed, who hauing dyed in his grace, expected his coming into the bosome of Abraham, to enioye his glorie,

*Damas.  
l. 3. cap  
ultimo.  
Damas.  
l. c. 29.  
Ambro.  
l. 3. de  
fide c. 3.  
Isa. 49.*

Our Sauour could haue deli-  
uered the soules detayned in  
Lymbo without descending  
thither in his owne person: but  
he chused to performe it in that  
sort, to free them with more Ma-  
iestie and glorie, to the greater  
astonishment of his enemyes.

*Vt dice-  
ret iis  
qui vin-  
ti sunt  
exite,*

He pleased to haue it so, be-  
cause being Lord of Heauen,  
Earth and Hell, it was reasona-

ble that he should magnifie his power in all those places. And therfore after he had appeared in earth, he descended into Hell, before he ascended into Heauen.

He descended freely, not per force, as Lord and master, not as captiue into those prisōs. He descended not to make abode there, but to free such as were there alreadie, to open Hell gates, not to be shutt vp therin.

He descended to triumphe ouer the paynes, not to become suiect to them; nor could he indeed suffer the paynes of the damned, how euer Calvin doth teach so with a detestable blasphemie.

He could not suffer the paynes of the damned, because his foule inioyed the vision of God from the verie first instant of his conception, which shewes

*Es. 113  
qui in  
tene-  
bris sūt  
releua-  
mini.  
ad Eph.*

*4.  
Coloss. 2  
Expo  
lians  
princi-  
patus  
Es pote-  
states  
tradu-  
xit con-  
fidenter  
palam  
illos in  
semet-  
ipso.*

*Caluin  
saith  
that Ie-  
sus Ch.  
felt des-  
paire in  
his soule  
as the  
dāned  
doel. 2.  
institut  
cap. 16.*

clearly that he could not ſuffer the paynes of the damnd, ſince the principall payne conſiſts onely in the priuation of this diuine viſion.

After his deſcent into Hell, he roſe againe, the Apoſtles doe teach it vs by theſe words.

*He roſe againe the third day.*

What is meant by roſe againe? That is, he returned to life againe.

*S. Au-  
guſtine  
ſaith in  
the 120  
pſal.*

Why did he riſe againe? You are to know, that the Saniour of the world could haue raigned happie in heauen in his ſoule alone, without aſſumeing his body againe, and could haue ſaued vs, without his reſurreccion. Howbeit though in this reſpect it was not at all neceſſarie for IEſVS-CHRIST, nor for vs, yet was it verie conuenient for both. For if we looke vpon his intereſt, we ſhall find it reaſon-

nable, that he who being God, humbled himſelfe to the opprobriousnes of death which he deſerued not, ſhould be exalted to the tryumphe of life which was his owne by due,

If againe we caſt our eyes vpon that which concernes vs, we ſhall acknowledge that it was in a manner neceſſarie, that the ſon of God ſhould point out the way which we were to follow, and ſhould open vs the dore of reſurrection.

And that we ſtood in need to be confirmed in hope, which now we are, calling to mynd with S. Paule, that our head being ryſen, we his members muſt alſo ryſe.

Thus we ſee why he roſe, now let vs ſee how he roſe, whether he returned to life by the force of nature, or otherwiſe.

Men who dye a naturall death



returne not to life againe by this meanes. What is once corrupted, cannot naturally resume its being. And therfor our Sauiours resurrection is supernaturall.

He rose miraculously, but when? Three dayes after his death. But why three dayes after his death?

As soone as death had shutt our Sauiours eyes, he had resumed life which belonged to him, had he not feared that his death would haue bene esteemed feyned. But he remayned three dayes in his graue, because the certaintie of a fact, consists in the testimonie of two or threc, and to giue vs to vnderstand, that he was truly dead for our sakes.

Being rysen againe, he remayned fortie dayes in Earth, to assure vs he was truly retur-



ned to life, not in apparance  
onely, as some conceaued,

After this, he ascended to  
heauen, as the Apostle teache  
vs by the 6. Article of the  
Creede, with great reasō, euery  
one acknowledging that since it  
is the end of all our actions to  
attayne heauen, it was necessa-  
rie that our faith should con-  
taine an Article which should  
confirme vs in the hope of it.  
Which is done by the Ascen-  
sion of our Sauour, who as our  
head, markes vs out the wayes  
we are to follow.

He ascended to heauen, that  
taking a<sup>p</sup> place vp there in qua-  
litie of man, he might prepare  
one for euery of vs. It being  
most reasonable that as huma-  
ne nature had swayed God  
downe to earth, its naturall  
place: he should rayse it to  
heauen, the proper seate of his

diuine essence.

He ascended to heauen, because hauing already taken possession of Earth and Hell, it was reasonable that he should be eleuated to heauen, to testifie that he was Lord of that place, as well as of the other two.

*ascen-  
dit su-  
pra om-  
nes ce-  
lor. Ad  
Ephe. 4.* He ascended to heauen, yea to the highest of all the heauens, because that, as the most noble place, is due to his glorie. And that it was most conuenient, that he who had vanquished sathan, should be eleuated about the place, whence that miserable wretch fell.

He ascended to heauen, but how, since he neuer departed from it? Being alwayes there as God, he ascended as man.

He ascends to heauen, not onely by the strength which he receaues of the glorie, which

his soule and body haue as he is Blessed; but further by vertue of his diuinitie, which of it owne nature giues him this power. •

He ascends to heauen, not by the assistance of any, but enuironed with all the Angells.

He ascends to heauen, but whence? from the toppe of the Mount Oliuet, where hauing assembled his Apostles and disciples and instructed and exhorted them to their dutie, he blessed them and in their sight rayseed himselfe into the ayre.

He Ascends to heauen. But what doth he there? he sits at the right hand of his father, according as the Apostles teach vs.

What signifies these words, *he sits, at the right hand of his father*, It signifies not that our Sauour is sett, as men ordinarily sit: because properly to sitt downe,

is a signe of wearines, wher-vpon none being wearie in heauen, none sitts there, but remaine vpon their feete, the naturall posture of man.

But he is said to sitt, because that posture, signifies the perfect repose which he inioyes, and for euer shall inioy in heauen.

He is said to sitt, because he is the souuerayne Iudge of the world, and that the chaire and Tribunal where one sitts, are markes of the Iudges authoritie.

He is said to sitt at the right hand of his father, not to signifie that the father is at the left hand of his son, or that he is in the midst betweene the son and the holy Ghost, sith these three persons, being but one diuine essence, which is all ouer as infinite, the one cannot be on the one side, the other on the other,

but he is said to be at the right hand, to signifie that he is equall to the Father, as great as he, and that they are both but one substance. This is the explication of the fift and sixt article, and must serue for a lesson.

The first fruite that you are to draw from hence, shall be a certaine facilitie which you shall acquire, to puttyour hand to the most vile and abiect actions for the loue of God, considering that he dayned for our sakes, to stoope to the lowest places: and that who euer shall humble himselfe shall be exalted, yea euen vnto heauen it selfe, if he humble himselfe as our Sauour did, according to the will of his heavenly Father.

The seconde shall be, willingly to imbrace pennance, since it is by that steppe that we must descende belowe, to ryse againe

from sinne to grace, as our Saviour descended into Hell, and afterward rose from death to life.

The third shall be, to excite our harts, and rayse them vp to heauen by holy meditation, since I E S V S. C H R I S T is gone vp before vs, to draw vs after him in hart and desire, while we liue here belowe, and after our death, in body and soule.

Let these holy considerations be printed in your hartes, I beseech you, and pray to God for the Authour of this instruction.

*At the same instant that he descended into Lymbus PP. he was in Paradise, and thence the word which he spake to the theife was true this day thou shalt be with me in Paradise. S. Aug. saith in the 120. Psal. that it is not hard to beleene that Christ dyed because euery one dyes naturally; but that it is a great thing to beleene that he rose againe:*

since none, naturally, doth rise againe. And thence he said that the resurrection of Iesus Christ, is the faith of the Christians The Iewes asking some miracle in prooffe of his doctrine, he giues resurrection for the signe, which shall be as the miracles, and the true Christian miracle.

Life euerlasting was due to the body of Christ, because it was hypostatically united to the immortall Word. And our Saniour Iesus dyed onely by a particular dispensation. which almightie God permitted for our saluation: When therfor we were redeemed by his death, he was to retorne to life againe by vertue of his hypostaticall union. Iesus Ch. being the treasure of life, it was but consonant to reason that he should ryse againe, by making vse of that which he had in himselfe. It was but iust that Iesus Christ should forsake his grane: Quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem, Psal. 16. since dying to deliuer vs from miserie, he was to ryse to putt vs in possession of his riches. This was that which S Paule



said: traditus est propter delicta nostra, & resurrexit propter iustificationem nostram Rom. 4.

The resurrection of our Saviour proceeded not from the force of nature, but from the power of his diuinitie, to which his body and soule was still united Ego pono animam meam & iterum sum-mameam. Ioan. 10.

Iesus Christ would not expect the end worldthv, to euidence that he was true God: nor would he ryse againe presently after his death, to testifie that he was true man.

He rose not till the third day, to giue vs to vnderstand, that as the number of three is a compleate number, so the resurrection is perfect and accomplished.

He rose not till the third day, to teach vs, that our resurrection shall be vpon a third day too, before which two other famous dayes doe preceede, to witt that of our natinitie, and that of our death. Finally he would be three dayes subiect to the lawe of death, which he pleased afterwards to subiect to his owne, to shew vs mystically that his passion was cause of three memorable thinges: to witt the declinerie of the fathers out of Lymbus;



of man's redemption in earth, and the reparation of the Angelicall Thrones in Heauen.

It was but iust that Iesus Christ, who was sent from his heauenly father for man's saluation, should retorne to him againe as soone as he had accomplished what was necessarie to that end.

It was but reasonable that after he had walked upon the waters, he should walke also upon the windes super ventorum eum ambulauit.

He ascended into Heauen, to shew that his kingdome was not of this world Io. 18. To this purpose the Apostles say not, that he was caried, but that he ascended into heauen, hitherto the Church speaking of the Assumption of the B. Virgine saith she was drauen, because she was not caried up by her owne power but by Gods.

For a Marke of this miracle, two more remayned still in earth: the one the marke of his blessed and sacred feete in the place from whence he finally rose up: a marke which continually remaynes, notwithstanding that pilgrims bring away part of the dust with

great deuotion which they find in the place.

The other, that there being a Temple built of old in memorie of that so wonderfull a Mysterie, the passage by which he mounted vp into heauen could neuer be stopped.

Iesus Ch. as he is the sonne of God, by his owne nature is equall to him: but as man, he is much inferiour. Yet as man he may be vnderstoode to be at the right hand of his father, for as much as his humanitie is vnited to his diuinitie, which of it selfe is equall to the father. As God, he is not onely at the right hand of the father, but in so much also as by the Word, God workes all, he is at the right hand of the father too. We must ryse from sinne, and fall noe more into it, as Christ rose againe and dyed noe more.





# THE VI. LESSON

VPON THE 7. ARTICLE  
of the Apostles Creede.

*Thence he shall come to iudge  
the quicke and the deade.*

*Inde  
ventu-  
rus est  
iudica-  
re vivos  
& mor-  
tuos.*

**I**T was With good rea-  
son that the Apostles  
foretold the descen-  
te of our Sauour into  
the earth immediatly after the  
intimation of his Ascension in-  
to heauē, since this was a neces-  
sarie newes, to confirme the  
hopes of the good, and to re-  
straine the wicked by feare:  
imitating therin our Sauour,  
who was noe sooner mounted  
vp to the right hand of his hea-

*Act. 1.  
Sic ve-  
niet  
quem-  
admo-  
dū vi-  
distis  
eū eun-  
tem in  
calum.*

uenly Father: but he sent downe  
Angells to his Disciples to ad-  
uertise them therof, and to assu-  
re them withall, that he was to  
returne againe at the day of  
Dooome.

It is a certaine truth, that the  
sonne of God will returne into  
the world, to iudge the quicke  
and the deade.

He came once alreadie to fur-  
nish man with the meanes to  
morke his saluation: and he  
will come once againe, to ad-  
iudge the some saluation to  
such as shall haue merited it by  
the merites of his bloude. And  
to caste the soules which haue  
despised the meanes which he  
had prescribed them to arriue  
to that blessed end.

He will come to iudge man,  
not as he is God onely, but as  
he is man too, it being a thing  
verie consonant to reason, that

hauing bene iudged by men as man, he shoald also haue his tyme, in qualitie of man, to iudge men.

He shall iudge, but how? not by fauour but with iustice, making euery one receiue what he has merited by his workes.

He shall iudge, all men: but in what space of tyme? God knowing in an instant, by his owne essence, all that men shall know to the worlds end, this iudgement shall be finished as it were in a moment, wherein this soueraygne iudge, by a singular miracle, shall discover to euery one in particular all the good and euill, done or comitted, in all the Ages from the begining of the world, and shall pronounce the sentence which they haue merited.

Where shall this iudgement

pasſe? in the vallie of Iofaphat neere Hieruſalem, as we are taught by the Prophetes : It being but reaſonable, that Hieruſalem, where IESVS-CHRIST appeared miſerable, perſecuted and ſuffered death and paſſion, to uſe mercy to vs, ſhould alſo be the place where he ſhould be clad with light, repliniſhed with glorie, and inuironed with Saints and Angells, to render iuſtice to euery one.

*De dic  
illo, vel  
hora, ne  
mo ſcit.*

*Mar. 13.*

*Theſ. 5.*

*Dies*

*Domini*

*sicut*

*fur in*

*noſte*

*ita ve-*

*niet.*

*Luc. vi-*

*gilate*

*quia*

*neſcitis*

*diem*

*neque*

*horam.*

He ſhall iudge vs: but when? Euery one knowes it will happẽ at the end of the world, when heauen and earth & all thinges comprised therein ſhall periſh, and ceaſe to bee. Marrie to diſcouer, in particular, when this diſſolution ſhall happen, none at all is able.

And herevpon S. Paule ſaith, it ſhall come by night like a theefe, and he too giues vs war-  
ning

ning, that it will come by surprise, and that none either knowes, or shall know, the tyme of his coming. Wherin he intimates a great mysterie; to oblige vs therby to expect him at all tymes, and to be alwayes in a readinesse to receiue him.

We are verie certaine that he will not come, till certaine signes, which he hath foretold, shall arriue: but we are not made sure therby of either the moment, the houre, or the day.

He will not come till the Gospell haue bene preached all the world ouer, till the Roman Empire be ouerthrowne and be deuided, into ten Kingdomes: till Elias and Enoche returne from the place where they are to preach the Gospell visibly before men: till they haue conuerted the Iewes; fi-

*Mat. 24  
pradi-  
cabitur  
hoc E-  
uange-  
lium re-  
gni in v-  
niuerso  
orbe in  
testimo-  
nium  
omni-  
bus ge-  
tibus &  
tunc ve-*



niet cō-  
 summa  
 tio. Nisi  
 venient  
 discussio  
 2. Theſ.  
 2 2. Da-  
 niel & 7  
 Ecce ego  
 vobis  
 mittam  
 Eliam  
 Prophe-  
 tam an-  
 tequam  
 veniat  
 dies Do-  
 mini  
 magnus  
 Dabo  
 duobus  
 testibus  
 meis &  
 prophe-  
 tabunt  
 diebus  
 mille  
 ducētis  
 sexagin-  
 ta. Apoc  
 11. Ma-  
 lach. c. 4  
 Eccle-  
 siast. c.  
 48.  
 Mat. 17.

nally till they haue bone slayne  
 by Antichrist, who will come  
 before the end of the world to  
 persecute the Church, for the  
 space of three yeares, and so  
 many monthes, as being the  
 enemye of IESVS CHRIST,  
 who is the head and fundation  
 therof.

He shall not come till we  
 haue first secne the sunne and  
 moone changed into darknesse,  
 the starrs obscured, and the  
 earth shaken by extraordinarie  
 earth-quakes.

But to know the precise tyme  
 prefixed by God, he himselſe  
 onely knowes it: for though his  
 coming be most certaine, yet  
 the houre is most vncertaine.

Most certaine it is, that he  
 will come, and that being  
 come, he will iudge the liuing  
 and the deade; that is, such as  
 be aliue at his coming, and all



that were deade euen from the  
begining of the world.

*de Elia  
dicitur  
resti-  
tuet  
omnis*

But how will he iudge the  
deade, since they were alrea-  
die iudged, when their soule  
departed out of their body?  
There are two iudgements. The  
one particular, the other gene-  
rall. The particular iudgement  
is past at the death of each one,  
and that with good reason (sin-  
ce this life is the onely place  
where we can merite and de-  
merite) to thend that he should  
receiue his doome in the same  
instant he departs out of this  
life, and leaues this world.

*Apoc. 11  
13. 13.  
Data  
est ei po-  
restas  
facere  
menses  
42.  
Luc. 21.  
Erunt  
signa in  
sole, lu-  
na, &  
stellis:  
sol enim  
obtene-  
brabi-  
tur Lu-  
na &*

The generall iudgement shall  
be performed at the worlds  
end: when all mankind shall re-  
sume their bodis againe becau-  
se reason requires, that since  
both soule and body ioyn-  
tly offended their God, both ioyn-  
tly should also receiue the

*sydera  
obscura  
buntur.  
Ioel 3.  
Sol &  
Luna  
obtene-  
brati  
sunt &  
& stelle  
retraxe*

*run-  
splendo-  
rem suū  
monebū  
tur cali-  
et terra  
Ecclesias  
et facile  
est corā  
Deo in  
die obi-  
tus re-  
tribue-  
re. Om-  
nibus  
secundū  
vias su-  
as. 104.5  
venit  
hora in  
qua oēs  
qui mo-  
numen-  
tis sunt,  
audient  
vocem  
filij Dei.  
Luc. 21.  
Mat. 24  
2. Cor. 5.  
Rom. 14  
Omnes  
nos ma-  
nifesta-  
ri oportet. 1.11.*

doome they deserued while they liued together.

This iudgement shall be made in the presence of all mankind assembled together; to thend that euery one may receiue the shame, or the glorie of hauing his merites, or sinnes, diuulged to all the world: and withall that God may lay open the rea-son of his counsellis to men.

That he may make them clea-ly see why some tymes he permitted the wicked to prof-per, the good to be afflicted: & in a word, all thinges which. happened in this word.

The examination of euery ones life shall be performed in an instant, as I haue said, all his Workes, words, and thoughtes shall be searched into. And then the Soueraigne Iudge of the vniuersall world, hauing made euery man know his owne

doome in his owne interiour, shall vocally pronounce the sentence of all the iust together as also that of the wicked: which done, the earth shall gape to swallow downe these, and heauen shall be layd open to receiue those.

To the first he will addresse these words, come ô you blessed by my Father, and possesse the Kingdome prepared for you from the beginning of the world.

To the seconde: goe, ô you accursed, into eternall fire prepared for the diuell and his Angells.

Come, to what? to the soure of all happinesse, which replenishes all that approche neere vnto it.

Come, but who? yee happie and blessed. O what words are these? Blessed, by whom? by my Father, that is by him who conteynes all benediction.

tribu-  
nal Cbr.  
sti vt v,  
nusquis  
que re-  
ferat  
propria  
corporis  
p'one  
geffir: si-  
ue bonū  
siue ma-  
lum.

Mat. 12.  
De om-  
ni verbo  
oriso  
rationē  
reddent  
in die  
iudicij  
accedā  
vos in  
iudicio  
Ego  
testis.  
Malach  
30 Mat.  
25.

Possesse the Kingdome prepared for you: what kingdome is this? God himselfe who is the Kinge, and the Kingdome of those whom he makes Kinges.

Possesse, Good God, what a fauour is this to be possessed of God! A man conceiues himselfe happie to be his masters fauourise, though it should continue but for a short tyme: what will it be then to possesse a master for euer, who is the infinite goodnesse it selfe?

*Be gone*, but from whom? from God, the fountaine of all felicitie.

*Accursed*, of whom? Of him who to shewre downe all his blessings vpon vs, powered out the bloud of his onely sonne.

*Be gone*, but whither? Into an *eueralasting fire*, to receiue the reward of your faults and crimes. O miserable estate!

Behold, this is the seauenth article of the Creede, which must serue for à lesson: nor will it proue of litle effect, if you imprint it deeply in your hartes: sith it is most certaine, that noe Christian ( who considers that a day will come that he must behold the maiestie of his Sauiour Christ face to face, and receiue a sentence from his mouth according to his merites, ) will dare neglect to dispose himselfe, that he may find that sentence fauourable.

For who is he that will not apprehende eternall tormentes, to which the wicked shall be condemned? Who is he that considers the horroure of that day, and the vncertaintie of the tyme when it shall arriue, that will not putt himselfe in a readinesse at all tymes, to be able to render a good accompt of his actions?

If on the other side, we consider the blessings which we shall receiue vpon this day for an eternitie ( in case we leade our life accordinge to Gods commandements ) who would not be moued therby to containe himselfe within the compasse of what is prescribed by God and the holy Church?

None will be able to represent vnto himselfe in a liuely manner, the miserie which is prepared for the wicked, and the felicitie which the iust shall receiue, but he will abandonne that wicked one, and putt himselfe into the companie of the good.

Reflect vpon it, I beseech you, many tymes a day, without further delay, least you might be surpris'd , because the knowledge of our faults which at present much aduentage vs,

will onely serue at the day of iudgement, to augment our despaire. To this I exhort you, and to pray for the authour of this instruction.

The father, sonne and holy Ghost shall iudge as God, but the sonne is said in a particular manner to iudge; because it is an act of wisdom, which depends of the understanding, whence all actions are attributed to the sonne. Potestatem dedit ei iudicium facere quia filius hominis est, Io. 5. Aug. l. 20. de Ciuitate Dei cap. 1. docet incertam esse quanto tempore duraturum est iudicium.

When he shall iudge, the iust shall be eleuated into the ayre together with himselfe, and the wicked shall remayne in earth.

Though by this worde Antechrist we understand in generall any one who vnder the name of Christ contradicts his doctrine, yet commonly when we speake of Antechrist, we conceine a certaine mans coming in particular, who before the end of the world will come and be



famous, utterly to overthrowe the Doctrine of Iesus Christ, making himselfe be reuerenced as God himselfe. And therfor the Heretikes doe impertinently pretend that the Pope is Antechrist: since Antechrist is one particular man, and not a series of men as are the Popes. That Antechrist is but to continue for the space of three yeares and a halfe; whereas the Popes haue alwayes continued since our Saviours departure from earth. That Antechriste shall take away the Sacramentes, and abolishe the sacrifice; which yet the Popes establishe with all possible endeuour: that before Antechrists coming, the sunne shall be obscured, the earth shall quake, and the mountaines shall be shaken; which are particular signes which noe wayes suite with our Popes.

This day is called our Lords day because here belowe, the wicked doe what euer they please whereas then Gods will shall be done.

It is called the great day because on that all that euer was done all the dayes besides, shall be looked into and be scene.





# THE 7. LESSON Vpon the 8. AR- ticle of the Creede.

*I beleene the holy Ghost.*

**B**EING now instructed in point of the father and the sonne, it rests that we deliuer what you ought beleene touching the holy ghost,

Wherfor the Apostles hauing explicated, in the seauen precedent articles, what belongs, to the first and seconde person of the blessed Trinitie, they imploy this eighth to instruct vs concerning the third which they

expresse by this word the *holy Ghost*.

*Act. 5.*

*1. Cor. 6*

*2. Reg.*

*23.*

*Isa. 3.*

The holy Ghost is a distinct person from the father, and the sonne, and proceeds from them both: being God, as well as they, and equall with them, as we are taught by diuers passages of holy scripture, which are cleare for this truth.

The father by an action of his vnderstanding produced the sonne, and the sonne, so produced, louing his father, as him of whom he receiues his being, and the father louing his sonne as one he had giuen being to, it comes to passe that by this mutuall action of loue, a third Terme, is produced, which we call the holy Ghost.

This subiect is too high to be comprehended by the witt of man, which yet ought not to seeme strange to vs, since we are

taught to beleeeue, what our weaknesse is not able to comprehend.

It is sufficient for vs to know, that in God there are three distinct persons, which haue but all one and the same essence. That the first of these three persons, is called Father; the seconde, sonne; the third, the holy Ghost.

God being as you know, a spirituall and holy substance, it is certaine that euery one of the three persons which partake in the Deitie, is a holy spirit: yet we particularly ascribe the name of holy Ghost (or spirit) to the third, because the two first haue proper names, which the third hath not, whence the name of holy Ghost is sufficient to distinguish it from the other two.

*Ioan 5.  
Tres sũt  
qui re-  
stimo-  
nium  
dant  
in calo-  
pater  
uerbũ,  
et spi-  
ritus S.  
et hi  
tres v-  
num  
sunt.*

The like doth vsually occurre in families where there are many brothers, who haue the same surname: because the rest being called by their seuerall Lordshipps, some one among them is sufficiently differenced from the others, by their surname, though it be otherwise common to them all.

Some may happily say, you teach vs that the third person is a spirit, and yet we often see him represented with a body.

It is true that the holy Ghost is ordinarily represented in the shape of a doue of fire tongues, and a cloude because he appeared to men vnder those shapes; yet we must not thence conceiue him to be corporeall, and that therefore we could see him: but onely that sensible thinges

being more proper to signifie to men what one endeouours to teach them, he pleased, by accommodating himselfe to our infirmitie, to take shapes vpon him, sutable to the effects which he workes in our hartes, to render vs more capable therof.

He appeared in the forme of a doue at our Sauours baptism, to giue vs to vnderstand that baptism makes vs pure *Matt. 3.* and innocent like a doue, and giues vs winges to flye to heauen.

He appeared in tongues of fire, when after our Sauours descention he came downe *Act. 1.* vpon the Apostles, to intimate to vs, that he gaue vs three necessarie giftes for the worlds conuersion; to witt, knowledge, charitie, and eloquence.

Knowledge, which was necessarie for them, signified by

the brightnesse of the fire which enlightens our eyes, as knowledge doth our vnderstandinge.

Charitie, wherby they were to be inflamed to publish that knowledge euery where, which was represented by the ardour of the fire.

*Luc' 9.* Eloquence, necessarie to spread abroad the doctrine of IESVS-CHRIST, and effectually to persuade the same, which was represented by the, tongues.

*Spiritu  
S. om-  
nium  
benedi-  
ctionu  
praesule  
conclu-  
Ambr.  
l. 1. de  
Spiritu  
sancto  
c. 1. Cor  
2.* He appeared againe in a resplendant cloude in the transfiguration, to teach vs, that in Paradise we shall be inuironed with glorie,

These shapes are not indecde the holy Ghost, but creatures framed by the hands of Angels, and by God himselfe, which doe instantly disappear.

They are not creatures vnited to the holy G. as humane nature is vnited to the sonne of God ; but they are figures which appeare to signifie the effects which the holy G. will produce in our hartes.

This third person, which is represented to you in this article, causeth much grace to man to conduct him to saluation : that is to say, we receiue much grace which is attributed to the holy G. in a peculiar manner, though it otherwise proceeds from all the three persons ; because it is produced by an act of loue, and that the cause why these graces are bestowed vpon vs, is the ardent loue which God hath for vs , and the immense Charitie which inclines him towards vs, and not any hope of recompence at all.

The graces which we receiue are different , some of them

worke our iustification, and make vs agreeable to God: some others of them, doe not alwayes produce that holy effect in vs.

They that haue not alwayes our iustification annexed to them, consist, generally speaking, in miracles: for we reade in the scripture, that God, for example, doth often tymes bestowe the gift of prophecie vpon persons who liue not according to his lawe.

*Balaam  
Num.  
22.*

They too which worke our iustificatiō, are also different. He giues to euery one of the faithfull all which is necessarie and sufficientt worke his saluation. And further his goodnesse is so great, that besides this grace which he giues to all men, he distributes many others in the Church, and in diuers degrees more and more to facilitate



the wayes of heauen, and to furnish vs with more meanes to attayne to that happie end.

So that we receiue from his heauenly hand seauen gifts, which are, as it were, seauen vertues which prepare vs, and fortifie vs towards our well doing, and serue vs for seauen stepps to conuey vs vp to the toppe of Christian perfection.

These seauen gifts, are the gift of feare, pietie, knowledge, Fortitude, counsell, vnderstanding, and wisdom.

The gift of feare, is that whereby we doe so feare Gods iudgements, and wroth, that to eschew the indignation of this soueraigne Iudge, we applye our selues to pennance, which begets pietie in our hartes; the second gift of the holy Ghost. It being euident that the repentant soule doth easily resolue to serue God in all thinges, not

*Ifaye re  
Spiritu  
sapientia  
& in-  
tellectus  
Spiritu  
concilij  
& for-  
titudi-  
nis, spi-  
ritum  
scientia  
& pie-  
tatis,  
& spi-  
ritum...  
timoris  
Dei.*

onely out of feare, but also for loue, wherein true pietie cōsists, which drawes along with it the gift of knowledge, since true it is, that when we loue any one we desire to knowe his will, that we may complie with it, and thence we applie our selues to thinges necessarie to saluation, wherein God pleases to giue vs a great facilitie.

Now wheras vpon the knowledge of what ought to be done, force is required to effect it, the holy G. who fayles not in thinges necessarie, after the gift of the knowledge of the will of God, giues also the strength to putt it in execution, not withstanding all the difficulties suggested by the diuell, the flesh, and the world.

And wheras the Diuell is a guilefull spirit, who deceiues rather by fraude then force,

filling our soule toppe full of scruples, the holy G. further giues vs the gift of counsell, wherby we discern true, from apparent good, and that which is truly badd from that which is onely badd in apparence.

In consequence of this gift, which is the highest degree of the actiue life, the holy G. who leaues not good soules in the halfe way, but desires they should be perfect, not onely in action, but also in contēplation giues thē the gift of vnderstanding, wherby they rayse themselves vp towards the contemplation of the mysteries of faith, wherof the most obscure, seeme cleare to them, and the hardest verie facile. This we see many times happen to simple persons, who vnderstand certaine mysteries with more facilitie, then then the greatest Doctours in

the world.

As to S.

Clare

and S.

Catharine of

Sienna.

Ample-

cti con-

lia lau-

dis est,

non cri-

minis

omitte-

re Aug.

de Jan-

ta vir-

ginitate

c. 14. &

30. Mar.

19. si vis

esse per-

fectus

vade &

vende

&c.

sunt Eu

guchi

qui se

castra-

uerunt

propter

regnum

Calorū

Mat 19.

& 16. si

Finally, this same spirit giues the gift of wisdom, wherby, a man comes ( in consequence to the gift of vnderstanding ) to know God so perfectly, that he seemes euen at present to see him, and therfor he has true wisdom, which consists in the knowledge of this soueraigne cause.

Besides these gifts, we also receiue by assistance of the holy G. the vertues to which we are exhorted by the Euangelicall counsells, who without oblidging vs to pouertie; chastitie and obedience, doth inuite vs by these meanes to the more easie obseruation of Gods will, and commandements.

To pouertie, that isto renounce all temporall goods, to possesse noe other thinge but IESVS-CHRIST alone.

To chastitie, that is not onely  
to renounce all carnall sinne,  
but euen mariage too, so that  
liuing in continencie all our  
life longe, we neuer haue other  
spouse but IESVS-CHRIST.

*quis  
vult  
post me  
venire,  
abneget  
semet-  
ipsum,  
& tol-  
lat cru-  
cem suā  
& se-  
quatur  
me Mat  
5. &  
Luc 6.*

It is from the Holy Ghost  
that so many religious people,  
who follow these counsells, re-  
ceiue strength.

From him it is againe, that we  
receiue the eight graces, which  
we commonly call, Beatitudes;  
that is, the habitudes, or habi-  
tuall qualities, by the vertue  
wherof we produce certaine  
actions so much conducing to  
Christian perfection, that they  
purchase vs, euen in this world,  
the title of Blessed, as we haue it  
for IESVS-CHRISTS owne  
mouth.

Blessed, saith he, is the poore  
in spirit, for theris is the king-  
dome of heauen.

Blessed are those who weep,  
for they shall be comforted.

Blessed are the meeke and  
mylde, for they shall possesse  
the Land.

Blessed are they who hunger  
and thirst after iustice, for they  
shall be filled.

Blessed are they who are mer-  
cifull, for they shall obteyne  
mercy.

Blessed are the pure of hart,  
for they shall see God.

Blessed are the peaceable, for  
they shall be called the sonns  
of God.

Blessed are they who suffer  
persecution for iustice, for  
theirs is the kingdome of hea-  
uen.

The three first of these Beati-  
tudes teach vs to flye riches,  
honours, and pleasures, which  
might diuert vs from Christian  
perfection,

We

We are called from riches by these words: blessed are the poore in spirit, that is, they that doe willingly contennne riches.

We are inuited from honours, by these words: blessed are the myld, that is, they that doe willingly yeald and deferre to euery one.

We are dehorted from pleasures, by these words: blessed are they that weepe; that is, they who thinking of nothing but doinge pennance for their finnes, contemne the pleasures of the world.

The 4. and 5. Beatitude, incline vs to iustice and mercy: two vertues on which the perfection of a Christian life doe absolutely depende: Because by the meanes therof, we doe not onely render what we owe to God, our selfe, and euery one,



but also afford our neighbour what is profitable and conuenient for him, exercising the workes of mercy vpon him, as well corporall, as spirituall.

The 6. and 7. rayseth vs vp to the perfection of a contemplatiue life, to the puritie of harte, and absolute interiour peace. It being manifest that one that hath attayned to so great a habite to goodnesse, that he can contayne his harte in an absolute puritie, shall not onely see God in the next world by glorie, but euen in this by the grace of contemplation: and that they who are so strongly vnited to God, that noe worldly troubles can disturbe the peace of their conscience, shall perceiue themselves, euen in this life, to be the true children of God, by the plenitude of his graces.

*Aug l.  
de ser-  
mone  
Domi-  
ni in  
monte.*



The last of the Beatitudes, is no new degree of perfection, but, as S. Augustine obserues, a signe and sure testimonie of perfection; it being a cleare case, that he is arriued at this highth who willingly endures vniust persecutions.

This is that which was to be declared vpon the 8. Article of the Creede, which shall serue you for a lesson, whence you may reape much fruite, if you doe so inflame your selfe towards God by the contéplation of this third person of the holy Trinitie, (a person produced by the flame of diuine loue) that he may be inuited therby to descend into your harts to meete with the loue, which, is (if I may be bold to speake it) his element, since it is certaine that he will not be there without producing the graces.

Loue is that which drawes one, and therfor seeing the holy Ghost is noe other thinge then loue, doubtlessly who euer loues his God as he ought, will drawe it downe vpon him. I caneristly cxhorte you thervnto, and to pray to God for the Authour of this instruction.

*A fountaine produceth a brooke, and both together make a lake. The lake, the brooke, and the fountaine are three different thinges, yet the water that is in them, is of one and the same nature.*

*The word, Holy Ghost, as being t<sup>e</sup> third person, is one onely name; wheras, in so much as they agree with all the three persons to signifie the sanctitie of their spirit, they are two names.*

*We are to note that in these diuerse degrees (to witt of tending to perfection) some are found farr more eminent then others.*

*The three greatest impediments, which we haue to worke our saluation*

are the love of riches, pleasures, and honours, which are remoued by these three Euaugelicall counsells.

The eight graces are called Beatitudes; because they serue vs as certaine stepps to mounte vp to Beatitude.

There are seauen workes of corporall mercy grounded in holy Scripture, Matth. 25. Tobie the 12. To giue meate to the hungrie. Drinke to the thirtie. Clothes to the naked. Lodging to pilgrims, To visite the sicke, To comforte the prisoner: To burie the deade. There are also seauen spirituall workes of mercy. To teach the ignorant. To strengthen the weake. To comfort the afflicted. To correct such as erre. To pardon offences. To support others infirmities. To pray for the lining and the deade..



## THE 8. LESSON

Vpon the 9. Article of  
the Creede.

*The holy Catholike Church.*



HE Apostles, ha-  
uing taught vs  
what belongs to  
God, imploy the  
9. of the Creede,  
to instruct vs in point of the  
Church.

They teach vs that there is  
one: and suggest the meanes  
to know it by its vnitie, sancti-  
tie, and extènt. And then they  
marke out to vs, foure princi-  
pall aduantages which are  
found in it. To witt, the cõmu-  
nion of Saintes, the remission  
of sinnes, the resurrection of the  
body, and life euerlasting.

The Church is a societie of reasonable creatures, vnited to God by supernaturall giftes.

Now wheras there are reasona-  
ble creatures of diuers sortes;  
some wholly spirituall, as the  
Angells; and others corporall,  
as men: some blessed in heauen,

*Aug.  
Enchir  
c. 56. &  
6. Bern.  
se. 27. in  
Cantic.*

others yet in earth, on their way  
thither: this Church hath two  
partes; the one called the  
Church tryumphant, contey-  
ning the blessed spirits which  
liue in triumph with God, the  
other called militante, which  
comprises men, who openly  
make profession of the law of  
IESVS CHRIST, and that by visi-  
ble ceremonies and communi-  
cate in Sacraments vnder his  
Vicare in earth, where they  
fight cōtinually with the world,  
the flesh, and the diuell.

Whence we learne that when  
we speake of the Church, which

is here belowe, we meane not the materiall building where the faithfull meete together, in which sense the word Church is sometymes taken, but the companie and congregation of the faithfull.

Three thinges are required to be of this body. One must be baptised; because baptisme being the first Sacrament of the lawe of IESVS CHRIST, it is the key which opens the doore of the Church, where his lawe is professed.

One must of necessitie make profession of the lawe of IESVS-CHRIST; since none can be said to be a member of a body; vnlesse he liue by the life of the same body.

One must know IESVS C. and his Vicar generall in earth, the Bishoppe of Rome, sith it is impossible to be of a societie,

whose heade one doth not acknowledge.

By these three considerations, it is an easie worke to discern such as are not in the Church.

By the first, we see that Pagans who are not baptised, are out of the Church.

By the seconde, the Heretikes which make profession of another faith then that of IESVS CHRIST, are also without.

By the third, that the Schismatikes, which separated themselves from the heade of the Church, are also separated from his body.

Say the same of excommunicated persons, which the Church cutts off by reason of their crymes: since they cannot be esteemed to acknowledge IESVS CH. and his vicars, who out of obstinacie would not vnderstand their voyce, nor

*Si Ecclesiam non audierit, sit tibi tãquam Extraneus & Publicanus. I. Cor. 1. Tollatur de medio vestrum qui hoc opus fecit, Mat. 23. 13 & 25. 1. 3*



obey their commandements.

All others, be they good or badd, are in the Church, and shall remayne in it till the worldsend, IESVS-CHRIST separateing the good from the badd, shall onely reteyne the Good in his Church, reiecting the badd, as he himselfe taught vs by many parables.

The first marke which this article giues vs to know the Church, is the vnitie therof, pointed out by the word Church in the singular, not Churches, which clearely shewes that there is but one onely.

*Vna fi-  
des v-  
num  
baptis-  
ma Eph  
4. Eccle  
sia disci-  
pulo  
ouile  
Io. 10.*

That there is but one Church it is most euident: for though there be diuers particular societies of the faithfull spread all the world ouer, they make but all one Church; because they professe but one faith, vnder



one IESVS CHRIST ; and his one  
onely vicar generall in earth  
the Pope of Rome.

IESVS C. established but one  
communitie , and taught but  
one doctrine alone. And thence  
it is euident, that of two socie-  
ties which both pretend to be  
the Church, that is conuincd to  
be false , which is not one in its  
doctrine, and communion, but  
deuided in them both, as is that  
of our aduersaries, who in di-  
uers places espouse diuerse opi-  
nions , and are diuerse bodyes.  
And that , on the other side,  
ought to be acknowledged to  
be the true Church, which is  
found to professe the same faith  
through all the world, and to  
make but one body, as the Ro-  
mane Church doth.

The seconde marke which  
this Article giues vs of the  
Church, is her sanctitie, intima-

ted by this word *Holy*.

The Church is holy; because IESVS C. her heade, is the holy of Holyes: because it is dedicated to God, the Authour of all holinesse: because its doctrine, fayth, and discipline are holy: because by its Sacramentes we receiue grace which is true sanctitie: finally because it is alwayes adorned with great numbers of Saintes, which is onely found in her chaste bosome. Wherby we clearly discover, that of two societies which stile themselves the Church of IESVS C. that ought to be esteemed the true Church, which besides the sanctitie of her heade, of him to whom she is consecrated; the doctrine which she doth professe, the discipline which she obserues; and Sacramentes she frequents, is withall full of pietie, and per-

sons of exemplarie liues: not that which we see to be destitute of these thinges, as is the sect of our aduersaries, which reiects the greatest part of the Sacramentes; all good workes, and are destitute of saintly soules, wherwith the Catholike, Apostolike and Romane Church is replenished.

The third marke of the Church is intimated to vs, by the word *Catholike*, wherby we are taught, that the true Church ought to beare that name, and conteyne the signification therof.

This word *Catholike* signifies vniuersall; wherby we are taught that the true Church is vniuersall in euery manner, as well in respect of tyme, as place.

For tyme, as hauing alwayes bene since IESVS CHRIST.

For place, as being more generally dispersed all the world

*Faciam  
semen  
tuum  
sicut  
pulverē  
terra  
Gen. 13.  
multi-  
plicabo  
semen  
tuum si-  
cut stel-  
las cali-  
 & ve-  
lut are-  
nā qua  
est in  
littore  
marij:  
& be-  
nedicē-  
tur in  
semine  
tuo oēs  
gentes  
terra  
Gen. 22.*

ouer then any other.

Whence it is very apparent that our aduersaries Church, which scarce began one hundred yeares agoe, and is found in verie fewe places too, in respect of the Church of Rome, is not the Church of IESVS CHR. which should indeede be 1600. yeares old, and should withall be spredde ouer the greatest part of the world. Which contrarily absolutlie agrees to the Romane Church, acknowledged by her verie enemys, to be both ancient and dispersed into more places, incomparably, then any secte in the whole world is.

These are the Apostolicall markes to knowe the Church, which they will haue vs to beleeue, as one of the prime articles of our faith, without which one cannot be saued.

But if any should aske, how is it possible that we should beleue the Church which is other wise visible to our eyes, since faith is placed aboue our senses. We reply, that though we see the men which compose the Church, yet we know by faith onely, that they are the true people of God, and consequently, that we beleue the Church: euen as they of old who beheld IESVS CHRIST to be true man with their eyes, while he was here amongst vs, beleued with all that he was true God incarnated, a thinge which they saw not.

I will say noe more in this lesson, reseruing the explication of the Communion of Saintes which is conteyned in the end of this article, to the insuing instruction, desiring therby to annex this aduantage found in

the Church with three more which shall be explicated to you in the two next lessons.

The fruite which you are to reape from hence, is still more and more to confirme your selues in a resolution to liue and dye in the Catholike, Apostolike and Romane Church; and to flye all the new sects of the present tyme. It being a thinge not credible, that knowing that there is noe saluation out of the true Church, and hauing the markes therof well imprinted in our harts, but that we should acknowledge the truth of the Romane Church: to which they allagree: and the fals-hoode of that of our aduersaries, which, absolutly wants the said markes: and further desire to liue in that, and quite relinquish this.

Endeuour to conserue this

impression, and pray to God for the Authour of this instruction.

*The Bishoppe of Rome, being the soveraigne Bishoppe, is called Pope, that is to say, the Father of Fathers. Papa, Pater Patrum.*

*The holinesse of the Church is apparent in that it is called in holy scripture by names attributed to her by the same; as house of God. Piller and strength. of truth. Flocke of IESVS CHRIST. The body of IESVS CHRIST. Tim. i. 3. Cor. i. 11. Ephes. i. Coloss. i.*

*The Church in her univiersall signification, extends to Purgatorie it selfe, and euen to Heauen. The Catholike Church is in Europe, in France, Italie, Spayne, Cicilie, Melite, Polognia, Germanie, Swisserland, and England whereas the Heretikes are onely in a litle parte of France, in halfe Germanie Swisserland and England, and there too agree not among themselves. Catholikes are in Asia, there being Iesuites at Pera. A Conuent of Cordeliers at Hierusalem. They are also at Congo in Africa and in Preister Ieans contrie in the Indies in America, &c.*





## THE 9. LESSON

*Vpon the end of the 9. Article  
of the Creede as also vpon  
the tenth and 11. of the same  
The Communion of Sain-  
tes.*



HE holy Apostles  
well knowing that  
though man was  
verie ignorant yet  
is it not so much in  
that he doth not acknowledge  
his owne weaknesse, and con-  
fesse, that of himselfe he is able  
to performe verie litle, by the  
words *communion of saintes* ga-  
ue him to know for his consola-  
tion, that he receiues wonder-  
full assistance from others.



These wordsteach vs that the Church is a body, as it were, all whose members haue such a correspondance among themselves, that the aduantage of one of them redounds to the aduantage of another The goodes of the Church are common; the fruites of the Sacramentes are for all; the holy sacryfice profits euery one; the word of God is preached to the instruction of all that will heare it, euery one has abilite to helpe his neighbour by prayer; yea the liuing are in a capacitie to succour the deade who are in purgatorie: and those againe, who are in heauen, can assiste those that are vpon earth.

*The forgiuenesse of sinnes.*

**T**Here being nothing in the world which can hurt vs but

sinne; God who ardently desires mans saluation, pleased to leaue in his Church a remedie for this euill: and the Apostles giue vs notice of it in this Article, to th'end we may haue recourse to it in our necessities.

*Mat. 16.*

*and 18.*

*10a. 20.*

It is most certaine that we find forgiuenesse of sinnes in the Church. It rests therfor that we

*Ezec. 36*

*Effun-*

*au su-*

*per vi-*

*aquam*

*mundā,*

*Et mū-*

*dabimi-*

*ni ab*

*omni-*

*bus ini-*

*quitati-*

*bus ve-*

*stris. i.*

*Cor. 6.*

*sed ab-*

*luti e-*

*stis, sed*

*sanctifi-*

*cat. e. 11.*

be instructed how we ought to receiue this grace. We receiue it by the ministerie of the preist, to whom God hath giue power, as to his Ministers, to forgiue sinne, by the vertue of the Sacramentes which he expressly instituted to that effect, as Baptisme and pennance in particular.

By baptisme, children receiue remission of originall sinne: and such as are bap. ised, being come to riper yeares, doe further receiue forgiuenesse of

the actuall finnes they may haue fallen into, by the Sacrament of Pennance.

Thus are finnes pardoned in generall; to witt, but once onely in baptisme, but in the Sacrament of Pennance, not onely once, but as oft as the sinner offends, and is repentant for his offence.

Lets passe ouer to the third aduantage, conteyned in the eleauenth Article of the Crcede.

*The Resurrection of the body.*

With great reason it was, that the Apostles, guided by the holy G. brought in this article of the Resurrection in this Symbole of faith, it being most certaine, that a Christian who knowes himselfe to be mortall, receiues an vnspeakable consolation when he is taught, that

after death he shall returne to life againe.

The Apostles say not the resurrection of the man, but of the flesh, teaching vs therby that when the man dyeth, (who is composed of two partes, the spirit and flesh) the flesh onely dyeth, the soule being immortal, and consequently vncapable of resurrectiō, since nothing can be raysed to life againe which is not first deade.

*Origen  
and Eus-  
tiches.*

They say not the resurrection of the body, but of the flesh, because the holy G. to whom all thinges are present, gaue vs occasion hereby to subdue the error of certaine heretikes who he foresaw would maintayne, as they did in the first ages of the Church, that we should ryse againe not in a body of flesh, but composed of aire.

*1. Ti. 1.  
2. Ti. 2.  
Hyma-  
neus. &  
Phileas*

They vse this tearme too, to

confute other heresies, which in the tyme of the Apostles held, that the resurrection mentioned in the scriptures, did not signifie that of the body, but a certaine ryfing of the soule from sinne.

*We shall ryse againe.* It is a thinge most certaine, saint Paul is so sure of it, that he affirmes that I E S V S - C H R I S T did not ryse, or we shall ryse.

We shall all returne to life againe. But how? In our verie body, yes: for therfor we ryse that our body may be partaker of the rewarde or the punishment, which they may haue deserved by heauing contributed to the good or euill which we haue done in the world. Wherby we conclude that we must resume the same body againe, which we formerly had. And indeede if the flesh which we

1. cor. 15.  
si mor-  
tui non  
resurgūt  
neque  
Christus  
resurre-  
xit Iob.  
19. 1 Cor.  
15. oportet cor-  
ruptibili  
hoc  
corpus,  
induere  
incorrump-  
tionem  
& im-  
mortale  
hoc im-  
morta-  
litate.  
ad Heb.  
9. statu-  
tum est  
omnib.  
hominib.  
bus se-  
mel mo-  
ri, 1. Cor.  
15. oēs  
quidam  
resurge-  
mus sed  
non oēs  
immu-  
tabimur

reassumed, were not the same which dyed, mans resurrection would proue a new production, and not the resurrection of his flesh, sith that ryfing againe, signifies returninge to life againe, it folloves that he who ryfes againe, must necessarily haue bene deade before.

But some will say, how can they possibly reassume their bodies, whose ashes were cast away in the winde? God who is omnipotent, and who can effect in a moment, all that nature workes in length of tyme, shall in an instant gather together all the matter of those bodyes, and shall frame them a new againe by his miraculous hand.

We shall reassume the verie same body againe, but without imperfection (at least the bodys of the blessed) the deafe without their deafnesse, and the blind without

without their blindnesse. Because these were onely defects of nature which grace repaires; so that all shall be reestablished in them that God will glorifie, not as it was onely, but in perfection as it ought to haue bene.

We shall ryse in an age of perfection, that age wherein our Saviour dyed. So that the old man shall loose of his yeares, because all that was about 33. grew on towards imperfection, as loosing dayly part of his strength while the young man impoues it, because vnder 33. he was not yet in a state of perfection; because till that age he still growes vp to more and more strength.

He that ryseth againe, shall still be the same whether he ryse older or younger, noe otherwise then we obserue in a child

Eph. 4.

Bone

occurra

mus oēs

in verū

perfe-

ctum,

ram a-

menfu-

tatis

plenitu-

dinis

Christi.

Qui sus-

citauit

Iesum

Cb. ē

mortuis

vuisifi-

cabit &amp;

morta-

lia cor-

pora no-

stra.

Rom. 8.

Mors ul-

tra nō ē

eris.



*Apo. 22*  
*Praci-*  
*pitabit*  
*mortē*  
*in sem-*  
*piternā*  
*Isay. 25*

new borne who is euen the verie same man that he shall be when he comes to dye, how euer in a different age.

We shall ryse againe, not by our owne strength, since according to the Philosopher, that which is once corrupted, cannot naturally resume its owne being: but by the power of the Almighty, who by his strong hand can at any tyme when he pleaseth, repaire what he hath formerly made.

We shall ryse againe, not to dye once more, but to liue eternally, the life which succeedes the miseries of this world being eternall, as we shall see in the next lesson.

In the meane while, the profit which you may draw from this shall be to excite your selfe to a particular care to cōserue Gods grace, and flye sinne, to which you may stirre vp your selfe by



diuers considerations.

First because we must necessarily be in this state to receiue the fruite of the communion of Saintes with aduantages, which doe but litle profit any but those that are right with the Saint of Saintes.

Secondly, because since it is true, that the more we know a friends true affection to vs, the lesse we ought to offend him, it seemes impossible that knowing the loue of God towards vs to be so singularly great, (that he hath endowed the Church with a power to pardon vs as often as we may chance to offende him) we should not vpon that consideration, absolutly detest and flye sinne, which truly may be said to depriue him of life, since truly it would doe so, were he capable of loosing it.

Thirdly because it is impos-

sible to consider that we shall not rise againe to liue eternally with God replenished with glorie, if, departing out of this, life, we be not in the state of grace, without being powerfully moued so to rise out of the death of sinne, that at what houre soeuer death may chance to surprise vs, it may find vs in grace. This is that to which I exhort you with all possible earnestnesse, as also to pray to God for the Authour of this instruction.

*This grace (to witt of the Sacrament of penance) is so much the greater, by how much it is more particular to the new law, there hauing bene none neither in the lawe of nature, nor in that of Moyses, who had power to forgive sinne.*

*In the holy scripture, the word flesh frequently signifies man.*

*Those that shall be alive at the day of Iudgement, shall dye and rise againe, in a manner at the same tyme.*

The resurrection may be considered two wayes, either as it restores life again to a deade man; or that besides the said life it makes him glorious. And take it in what way you will, it is a worke of our Creatours omnipotencie which surpasse nature.

It is euident, that if by resurrection we understand an action that giues glorie which being supernaturall of it selfe, cannot be caused by a naturall Agent, but by the Authour of nature alone. It is certaine againe, that if by resurrection we understand the onely restoring of naturall life, since follo ving Aristotles doctrine, that a thinge which is once corrupted, cannot naturally returne to its owne beeing: and if it could, it were either by the same action wherby it was first produced, or by some other: not by another, since diuersitie of actions implies diuersitie of tearmes: not by the same neither, sith all Philosophers agree; that that which hath not a permanent beeing, but onely successinely. as it fares with naturall actions, cannot, nay not even by Gods omnipotencie, recover its beeing againe being once lost.



THE 10. LESSON  
VPON THE 12. AR-  
ticle of the Creede.

*Life euerlastinge.*



VHERAS there is nothing that doth more incline and ingage a man to vndertake any affaire then selfe-interest, it was necessarie that the reward which we expect in the next life should be proposed to vs, that being imprinted in our hartes by the faith we haue of it, we should more carefully obserue that which is commanded vs in order to attayne therto.

They (the Apostles) might as easily haue represented vnto vs the death which the wicked are to expect, as the life which is prepared for the good, they being both mans interest, but wheras the lawe of grace is a lawe of loue, they chused to incline vs to good, by the consideration of happinesse, and not by the motiue of tormentes.

The rewarde which the iust expecte, is called life euerlasting: *life*; because it is in this state especially that we inioy the true life of the soule, which consistes in vnion with God.

*Eternal*, because it fares not so with vs in this life, as with the life we lead here below in earth, w<sup>ch</sup> though Miserable, yet hath it a prefixed end: wheras that other is not onely happie in the possession of all good, but also in the eternall duration therof.

*Boetius**l. 3. de**conso-**latione.**Aug. l.**22. de**Ciuit. c.**30. Ioan**17. hac**est vita**eterna**ut co-**gnoscat**se Deū**verum.**Satia-**bor cū**appa-**rueris**gloria**tua.**Psal. 16**quid**replet**in bonis**deside-**rium**tuum.**Psa. 102**1. Cor. 15**Scmina**tur in**corrup-**tione,**surget**in cor-*

It is impossible to comprehend, the beatitude of life euerlastinge to the full: yet we will represent vnto you in a few words, what can be conceiued of it.

Man is composed of body and soule: the soule hath, as it were, three partes or powers, memorie, vnderstand, and will. And the body may also be diuided according to its diuers senses.

Beatitude is an accomplished felicitie of body and soule, and therfor all their partes must be happie.

The memorie is called happie which remembers much; the vnderstanding is so much more content, by how much its knowledge is greater; and the will is most at ease, when it most loues a good and perfect sub-

iect. And therfor a soule that in ioyes life euerlasting shall be perfectly happie, because her memorie fully comprises the thought of all thinges which may in any sorte contribute to her cōtent: that her vnderstanding shall know God perfectly who conteynes all thinges: and that her will neither loues, nor desires any thinge but him, who is infinitely perfect and good.

A mans body is esteemed perfect, if verie sound and heathfull, beautifull, stronge and actiue, and consequently the bodies of the blessed shall be accomplished, as not being onely sound and heathfull, but euen impassible, that is such, as that they can be lyable to noe infirmitie. They are not onely beautifull, as are our sublunarie bodyes, but euen outstriping the resplendant beautie of the

Mat. 13.  
Fulge-  
bunt. si-  
cut sol.  
Semi-  
natur  
in igna-  
bilis-  
te, resur-  
get in  
gloria,  
Cor. 15.



funne. Nor are they actiue onely, as best disposed bodies here below, but euen such, as that in the twinkling of an eye, they can transporte themselues from one end of the world to the other, without either paine or labour: and they are so subtile withall, that they are able to penetrate the rockes, and most solide substances.

*Isay. 14*

*current*

*Et non*

*labora-*

*bunt.*

*Et non*

*deficiet.*

*1. Co.*

*15. Se-*

*mina-*

*tur cor-*

*pus ani-*

*male*

*surget*

*spiri-*

*tuale.*

*Psa. 111.*

*Gloria*

*Et diui-*

*tiain*

They are not onely stronge, as here belowe, but so full of force and vigour that they shall liue eternally, without either meate drinke, sleepe, feare or apprehension at all.

If we desire riches in this world, we shall possesse drainelesse treasures in heauen, in the possession of our God.

If we desire honours, we shall be Kinges. If pleasures, besides the satisfaction of our vnderstanding, there shall be noe sea-



se in vs but it shall be satisfied by being vnited to its proper obiect.

*domo  
Domin  
Psa. 35.  
Inebria  
buntur  
vberta-  
te do-  
mus Do  
mini*

*Ioan. 14  
In do-  
mo Pa-  
tris mei  
mansio-  
nes mul-  
ta sunt.*

*2. Cor. 9  
Qui par-  
ce semi-  
net, par-  
ce &  
metet;*

*& qui  
seminat  
in bene-  
dictio-  
nibus,  
in bene-  
dictioni-  
bus &  
metet.*

*1. Cor. 1.  
Oculus  
non vi-  
dit, nec  
enra*

And though the glorie of one passe that of another, as they haue more or lesse laboured in this life to serue God, yet all of them shall be equally content by the same reason by which we see that though at a feast a giant eates more then a dwarfe, a man then a child, yet all are equally faciated, because euery one is filled according to his measure and capacitie.

Finally this happinesse is so great, and so perfect in euery sense, that the hart and witt of man is not able to comprehend it.

This is the explication of the last Article of the Creede, which must serue for your lesson, whence you may draw this fruite, to witt to inflame your

*audiu-  
it nec in  
cor ho-  
minis  
ascon-  
dit, qua  
prapa-  
rauit  
Deus e-  
lectis  
suis.*

selfe therby to a vertuous life, since certaine it is, that he who doth diligently consider, that after this life there is another perfectly happie, for those that imploy this well, according to each ones dutie respectiue, will make a stronge resolution so to leade his life in this world, that in the end he may haue the fruition of the beatitude which is prepared for vs in the next.

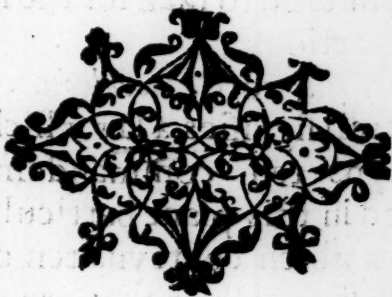
To which blessed resolution I coniure you with all possible endeouour, to the end that one day you may receiue ( for an eternitie ) the aduantages which all christians ought to expect by the true faith which is taught vs in the Creede.

*Amen  
signifies  
that in  
truth so  
it is.*

Wishē earnestly, I beseech all of you, this happie end, and pronounce together with me, this word. *Amen*, which is expressly putt in the end of the

Creede, to testifie in foure letters, that all that is conteyned in it, it most true, and held for such. Pronounce it then with mouth and hart.

*The beeing and life of such as are in Hell, is called death; because though they be indeede a line, as to the essence of their naturall body, yet they shall be de-  
prived of the life of grace, which is the true life of the soule. And further they shall suffer such miserie, that their life shall be more cruell then death.*





# THE II. LESSON

BY VVAY OF PREFACE  
to the 10. commandements.

**H**AVING now taught you what you are to belecue, it is tyme to instruct you what you ought to doe. To this purpose I resolue to explicate the Commandements, which are deliuered to man for the rule of his actions.

This word, *Decalogue*, in generall signifies a law which conteyns ten commandements, and in this place particularly, a law which conteyns ten of the most excellent that are or can possibly be in this world.

The excellence of these com-

mandementes are knowne by the dignitie of their Authour, the perfection of their substance, and the highth of their end.

By the highth of their end: because they ayme not at any transitorie and momentarie goods, but at life euerlasting.

By the perfection of their substance, that is, the thinges which they conteyne, since there is noe vertue which is not commanded, nor vice which is not prohibited therin.

By the dignitie of their Authour; since they were Written by the verie finger of God himselfe, and he deliuered them to men. God in the creation of the world printed a naturall law in the hartes of men; that is to say, a light and knowledge, whe by his naturall instinct suggested to him, what he ought to doe.

Since which considering that the longe habite which men had taken to sinne, had, in a manner razed out of his harte this lawe, which was engraue in it for its direction; and that the malice of some to excuse themselues in the eye of the world, made them feyne that they were ignorant of it, he resolued by an excesse of goodnesse, to place another before mans eyes, which oblinded him by a new visible title, to obserue what had bene formerly written in his harte. To this purpose he deliuered these ten commandements, of which we speake, written in two tables, to Moyse.

This lawe is deuided into two tables, according to the diuersitie of their object, which is God and our neighbour, in so much as the end of them is the saluation of man, by making

him pay God and man what he owes them.

The first Table conteynes all that we owe to God, which is reduced to three pointes principally: to witt, to be faithfull to him, to reuerence him, and to render him seruice: or in other termes, to honour him in thoughtes, words, and workes. All which is taught vs in the three first commandements, wherein this Table consists.

It belongs to fidelitie, that a seruant pay not to another what is due to his Master; that he keepe noe intelligence with his enemyes, but truly honour him in his soule, which is commanded by the first precept.

Reuerence exactes that a seruant vtter nothing iniurious against his Lord, but that contrarily he speake worthily of him, which is commanded by the seconde precept.



Seruiſe requires, that he who is a ſervant indeede, eſpouſe noe other care then that offering his Maſter, and acknowledgement of his benefits, by his actions. And this is that which the third precept doth commande, while it forbides vs to ſerue the world vpon the ſabbath day, the better to ſerue God, our ſoueraignemaſter, and to acknowledge his benefits.

In the ſeconde table is conteyned how we ought to behaue our ſelue towards our neighbour. And wheras the loue of our neighbour oblidges vs to render honour to whom it is due, we are bound by the fourth commandement to honour our parents and ſuperiours.

And againe, wheras this loue requires that we ſhould doe them noe harme, neither in their owne perſon, nor in thoſe



which belonge to them, nor yet in their fortunes, whether it be by workes, words, or thoughtes: the fixe other commandementes, doth commande vs that we should not kill: because by that our neighbour is damnified, in deede, in his person: That we commit not adulterie, since therby he is hurt, by worke, in what is conioyned to him: That we should not steale: because in so doing we should effectually hurte him; in his goods. That we should not beare false witnessse against him; because so we should iniure him in words. Finally that we should couet nothing that is his: since that cannot be done without wronging him in desire, or thought.

We are oblidge to obserue these precepts, not so much for that they were receiued by

Moyſes the lawgiuer in the Mount Sina, in the old lawe; as for that they conreyne the lawe of nature which is common to all men, and thence are commanded by Chriſt in ſaint Matthew.

IESVS CHRIST commands this law, and therfor it is not impoſſible, as our aduerſaries affirme; becauſe Gods goodneſſe, and iuſtice, will not ſuffer him to oblige vs to any thinge which neuer ſo litle exceeds our power.

We are bound to keepe his commandements, and which is more, we are able to doe it, not by our owne ſtrength, for in that qualitie man is able to doe nothinge, but by the aſſiſtance of gods grace, which he accordingly promiſes in Ezechiel, by theſe words: I will place my ſpirit in the middeſt of thee

and make thee walke in my  
commandementes, and, keepe  
my iudgementes.

Gods law is sweete, his bur-  
den is light, his commande-  
mentes are not harde, it is him-  
selfe who sayes it. And the scri-  
pture makes métion of certaine  
persons who kept them. Saint  
Luke represents vnto vs the  
good Zacharie, and S. Elizabeth  
who were iust before God, wal-  
king in the wayes of our Lords  
commandementes and iustifi-  
cations without reproche. And  
therfor as, holy Saint Hierome  
obserues, it is a horrible and  
execrable blasphemie to man-  
taine as Caluine doth, that God  
who is goodnesse it selfe, would  
oblidge men to impossibilities,  
and would propose his glorie  
to him, vpon certaine condi-  
tions which are not in his power  
to performe.

This is the generall notion of God his commandements, to serue you for a lesson, from which you are to draw this advantage, to witt, to dispose your selfe religiously to obserue them, which you will not fayle in, if amongst other considerations, you place before your eyes, that the fulfilling of this law, how euer impossible to nature, is easie with the assistance of our powerfull Lord, and that without it, there is noe saluation for vs. It being a thinge most certaine, that there are none so litle sensible of their owne interest, as that they will not carefully applye themselves to performe that which will make them happie for euer, as the transgression therof, will render them most miserable.

Remayne in this happie resolution, and perseuerantlie begge

of God such assistance as may be necessarie to accomplish his blessed will. Thus doe I earnestly beseech you, and that you would pray to God for the Author of this instruction.

*This word Decalogue, was first imposed by Clement Alexandrine, to this law, who was followed by Origen, and others of Greece. As also by saint Hierome, S. Augustine and other Latins.*

*Matt. 17. Si vis ad vitam ingredi serua mandata. S. Aug. calles it an Epitomie of all the lawes. Quæst. 140. vpon Exodus.*

*This lawe was written by the finger of God in two Tables deliuered to Moyse in the mountaine Syna for the people of Israel.*

*It was comprised in ten precepts, by reason of the perfection of that number, which appeares in this, that God takes the Decimes, or tenth parte, Isaye 48. Ad Rom. 2. Redite præuaricatores ad cor, quæ lex in cordibus vestris scripta exigit, præstare.*

*These commandements being once receiued, those that through malice would pretend that they knew not to what their conscience did oblige them can find noe excuse, by saying: I would willingly doe such a thinge, if I knew I ought to doe it, They haue noe excuse I say, because the law which they haue before their eyes, makes euident to all men, that they cannot be ignorant of what they are obliged to.*

*All that which is commanded in the Decalogue, is containd in these two precepts, Diliges D. Deum ex toto corde tuo: & diliges proximum tuum sicut teipsum in his duobus mandatis vniuersalex pendet & Prophetæ Math. 1. Luc. 10.*

*Ezech. 36. Philip. 4. I can doe all in him who comforts me. Matt. 11. iugum enim meum suauis est, & onus meum leue, 1. Ioan. 5. Mandata eius graua non sunt. Luc. 1.*



THE 12. LESSON  
VPON THE FIRST  
Commandement.

*I am the Lord thy God, who  
brought thee out of the  
Land of Egypt, out of the  
house of bondage: thou shalt  
haue noe other Gods before  
me. Thou shalt make noe  
grauen image to adore it.*



THESE words which  
conteyne the first  
commandement,  
before they expli-  
cate the substance  
therof, premise a preface to the  
whole Lawe, which consists in  
this, that it teacheth man, that

H

it is God, his Lord, Master, and benefactor, who giues it him: to th'end that knowing the Ma-iestie, authoritie, and goodnesse which he (from whom he receiues the rule of his life) vseth towards him, he may be moued by these considerations the more promptly to keepe and accomplish it.

True Religion is estabblished in this first commandement, and false religion prohibited; for God doth not onely commande vs to worshippe him with the true worshippe and honour of *Latriâ*; but further, that we should giue it to noe other but to himselfe alone.

*Thou shalt haue noe other Gods before me*; that is, thou shalt acknowledge me alone to be God, and honour me as such, with an honour which thou shalt giue to noe other.



This particular honour due to God, which the Diuines call *Latriâ*, is noe other thinge then an externall signe, of an internall knowledge we haue, that God is so absolutely, and soueraignely, our Lord, that we neither haue, nor conserue our beeing, saue onely by his power, and goodnesse.

Now wheras God alone is our soueraigne Lord in this sorte, this honour can be giuen to noe other but to himselfe without Idolatrie. Yet let our aduersaries say what they please, this hinders vs not to render a lesse honour to the Saintes, to relikes, to pictures, and to the Crosse, as you shall plainly see in an example.

Should a Kinge make a prohibition to giue the honour due to himselfe to any other, none would inferre thence that he

forbides vs to giue some honour to his Magistrates, farre inferiour to that which is due to himselfe. One would indeede easily iudge that he forbides that they should beacknowledged to be souueraignes, Lords and Kinges, but not to honour them in qualitie of officers vnited to their Kinge and Master. So that this cōmandement forbidding vs to giue to Saintes the honour due to God, that is the honour of *Latria*, forbides vs not to render them an honour farre inferiour to that, and w<sup>ch</sup> too in conclusion hath God for its last obiect, in so much as the Saintes are not honoured at all, but in respect of the neere vnion they haue with God.

The Church of God commands not, that the Saintes should be acknowledged for soueraigne Lords, and that we

should honour them in qualitie of such: but teaches contrariwise that that honour is due to God alone. Marrie she declares withall, that we ought to honour the Saintes by reason of the graces and priuiledges which God bestowes vpon them, in so much as they are seruants neerely vnited to their souueraigne Master, cherished and beloued by him.

And indeede, if we render a ciuile honour to men, while they yet leade a ciuile life in this world, great or litle, according to the diuersitie of the worth we apprehend to be in them: it is most reasonable that we should render a greater honour, and that too a holy and religious one, to those who alreadie inioy a holy life in heauen, in consideration of the neere vnion they haue with

God the holy of holies.

*We pray to the saintes, as to our intercessour: saying unto them Pray for vs Not as wee pray to God, where wee say haue mercy upon vs*

In this consideration we honour the Saintes; and further, we pray to them to make intercession for vs, nor can this custome be iustly reprehended, If we consider that such as are yet a liue ( as we are taught by holy scripture, and the practise of of the Catholike Church) may lawfully pray for vs, and we lawfully inuite them to it, without preiudice to the mediation of our Sauour IESVS CHR. who is soueraigne intercessour to God the Father for man;

Wherby we clearely see that the Saintes who from heauen heare the prayers which we make here belowe, ( as we are assured by the scripture ) and who now haue more power to assiste vs, and more charitie to moue them to it, then they had in this world, may truly pray

for vs, and in effect doe pray for vs, since the intercession which one makes for another while they are aliue, makes it euident to vs that their prayers doe not at all preiudice those of our Redeemour.

We inuoke not the Saintes ayde, as though they were immediate intercessours betwixt God and vs or as though they interceded out of their owne force, which we ascribe to IESVS C. alone, our onely Mediatour in this kind: but we inuoke them as Gods friends and fauorites, and as being neerly vnited to our souueraigne Mediatour and Intercessour, by whose power and vertue their prayes are of force.

It is in consideration of IESVS CHRIST indeede that all grace is bestowed vpon vs, yet it is not he alone that demands it. You

will vnderstand it better by an example. The Prince hath so much kindnesse for some fauorite of his, that he protestes he will grant noe fauour but for his sake. Not withstanding all this, others leaue not off to begge fauours vnder the fauorites fauour, and to imploy others to him to obteyne of his Master the fauours which they sue for. Euen so, though God grantes vs noe fauours saue onely by the merites of IESVS CHR. yet this hinders not the Saintes to intercede for vs through his merites; nor vs, to imploye them to that effect, and beseech them to make intercession for vs to IESVS CHR. himselfe, that he would kelp vs to obteyne what we petition for.

Doubtles it is, that we may, lawfully honour the Saintes

and not themselves onely, but  
euen their relikes and pictures  
also.

We honour the relikes, in so  
much as they were parte of that  
body which contributed to  
many meritorius workes, and  
which shall one day be glorious.  
We esteeme them as holy Mi-  
rours which represent the ver-  
tues of those they belonged to.  
In them we honour the sanctitie,  
zeale, and puritie of the parties  
whose they were.

The Church vses pictures not  
to adore them as God, which is  
the thinge prohibited by the  
commandement, but to call to  
mynd the sanctitie of those they  
represent, as our Redeemour,  
his mother, and a number of  
his seruantes, who being now  
Saintes, behold him face to  
face. And therfor if the Church  
in this consideration afford

them a religious honour, her custom is good and holy.

It is not the woode, the stone, the mettle, the painting which we reuerence: our soule frees her selfe from those materiall objects, and raysing her selfe farre aboue them, and by holy meditation referres all the honour that she giues to the thinge represented: since shereuerences not the picture, saue onely in consideration of the holynesse of the Sainte which is putt before our eyes.

When a man kneeles before a picture, or relique, to pray; it is neither to the picture nor the relique he prayes, but to the Saintes represented by the pictures, and wherof the reliques are partes.

And if we honour pictures, I leaue to your owne consideration, what honour we owe to



the Crosse.

Certainely we owe it a verie particular respect : because being an instrument of our Redeemour which gaue vs life, it is also an instrument of our redemption. In this consideration, we both reuerence and loue it, because it mynds vs of the misterie of our saluation.

We make the signe of the holy Crosse vpon vs, beseeching God that as he did succour vs, and deliuered vs from the miseries to which we were reduced vnder the flauerie of the diuell, by the holy mysterie which he pleased to accomplish vpon the Crosse, so also he would dayne to assiste vs in our present state, by the merites of the same Mysterie which we represent to our selues by the signe of the Crosse.

In all these pointes we follow

the customes of our forefathers, and the practise of the ancient Church. And therfor what we doe is holy, laudable, and not condemned by this commandement, as our aduersaries pretend, who are most iustly condemned both in this, and all other thinges, by the whole Church.

In a word this commandement forbids vs not to honour any other thinge then God, but onely to honour any other thing but himselfe, as God, to whom a peculiar adoratiō is wholly due.

We adore God by faith, hope, and charitie.

They fayle to adore God by faith, who belecue not in one God, as they ought; that is, who either belecue not there is a God, or els beleeuing there is one, conceiue withall that there are more: such also who ackno-

wledge God to be one in essence, yet beleeue not three persons in him; or els beleeuing all these thinges, yet beleeue not that he hath the attributes which belonge to him, as that he is good, iust and perfect. Or, finally, beleeuing him to be such as he is, yet beleeue not all that he saith, all that the catholike, Apostolicall, and Romane Church teacheth by his order, but contrarily call it in question, and hold some Articles opposite to the faith of the said Church, as the heretikes doe.

Againe they that beleeue in generall all that the Catholike, Apostolicall, and Romane Church beleeues, and yet know not the Apostles Creede in particular, as we said aboue, come short of adoring God by faith as they are bound.

They that beleeue in generall

all that the Church beleuees, and knowe also in particular what they are bound to know distinctly in point of their beleife, and yet dissemble their religion, or doe not defend and maintayne it as they ought, as occasion is presented, fayle againe in this adoration.

They that giue eare to heresie, that reade hereticall booke, that assiste at burials, marriages, and other hereticall ceremonies, swarue from the adoration which they owe to God by faith.

Magitians and witches, who absolutly abandonne God, and giue themselues to the Diuell, transgresse it, together with the additions of abomination and heresie: as also if they beleue in their hartes that the Diuell deserues the honour which they render him.

They that by the meanes of such wretches, inuoke the Diuells vpon what euer designe, or for what end so euer it be done, and make vse of such monsters, or of their arte, to discouer secretes.

Who by enchanted lotts hinder the effect of mariage, or after they haue hindered it, vndo or cause the witchcraft to be vndone, by the same meanes they did it, in steede of hauing recourse to the Churches remedies.

They that permit themselues to be caried away with certaine superstitions, wher vpon they conceiue their fortune, or myfortune, depends.

They also transgresse against this commandement, who vse charmes, coniurations, and words or spells to cure their infirmities.

*Superstitionis  
nec other  
thing  
ge then  
a certai  
ne vaine  
and  
false religion.  
Religio  
is a vertue, by  
which  
we giue  
to God  
what is  
due to  
him.  
Magie is  
an arte  
wherby  
certaine  
effects  
are produced*

by the  
Diuels  
meanes.  
witch-  
craft or  
inchan-  
tements  
is an  
Arte to  
hurte  
men by  
the Di-  
uels as-  
sistance.  
The dif-  
ference  
betwixt  
Magic  
and  
such jay-  
ging &  
witch-  
craft, is  
that the  
first has  
ostenta-  
tion for  
its end  
to be ad-  
mired:  
wheras  
witch-  
craft ay-  
mes at  
doing  
mischie-  
fe.  
He that

They fayle of adoring God by hope, who by reason of the enormitie of their crymes despayre of their saluation. Or on the other side, presume so much of Gods mercy, that they giue themselves ouer to sinne, conceiuing that what euer they doe, God out of his goodnesse will pardon them without penance.

They who confide more in the world then in God; or being oppressed with calamitie, and thinking that God hath abandoned them, hate and deteste their owne life, render not to God the adoration they owe him by hope.

They againe adore not God by charitie, who loue not God with all their harte, and all their strength; that is, they who loue him not in such a measure, that for all the world they would not offend him

They that doe not loue him so, as that they are sorie to see others offend him.

*without  
some ex  
traordi  
narie*

They that doe not the Good which they doe for Gods sake, but onely for their owne interests.

*and cer  
taine  
motion  
from  
heauen,  
should*

They that giue way to their falling into an auersion from God, because they obteyne not what they desire at his hands,

*putt so  
much  
confiden  
ce in  
God  
that*

They that loue creatures as much, or more, then they loue him who is their souueraigne Authour.

*being si  
ke, he  
should  
despise  
humane  
meanes*

Who are ashamed, openly to serue so worthy a Master; who for humane respects transgresse his will: who mocke and scorne them who striue to doe their dutie towards him, and misesteeme the good soules who exhort them to good life.

*as to his  
cure,  
would  
fall into  
the like  
inconue  
nience.*

They also fayle in this dutie of adoration, who despise the

saintes who are vnited to God; who laugh at their reliques, at the Crosse, holy places, miracles and other holy thinges, it being euident that he renders not to God what he owes by charitie, who fayles to loue and honour that which hath particular vnion and relation to him, as holy thinges haue.

This is the explication of the first commandement, which must serue for à lesſon, whence you may gather this fruite, to strengthen your selues in the Catholike, Apostolical, and Romane faith, still beleeuing more and more constantly what she teaches, and rejecting and condemning what she reiects and condemnes.

To excite your selfe to hope, reposing so absolute a confidence in God, that you in noe wise doubt but that he will grant you



all thinges necessarie, so that you begge it as you ought, and dispose your selfe to receiue it.

Fynally to inflame your selfe in charitie, louing God aboue all thinges and your neighbour as your selfe. It being impossible to consider that these are the meanes of adoring God, and that vpon the due adoration of his soueraignitie, our saluation absolutly depends, without being inclyned to haue and exercise these three vertues, faith, hope, and charitie.

I earnestly exhorte you to them, and to pray to God for the authour of this instruction.

*Latria signifies worshippe and seruice because soueraigne worshippe of warshipes is due to God. And custome has brought the word Latria to expresse onely the worshippe which we ought to pay to God, And thence to render the wars-*

hippe which is due to God to the creatures, is called Idolatrie.

The worshiipe which we giue to Saintes may be called adoration, since we obserue in Gen the first, that the worshiipe which Abraham gaue to men, was called adoration, 1. Paralip. c. 19 Adorauit deum, deinde Regem. Num. 22. And. Ios. 5. The scripture calls the veneration which Iosua rendred to the Angell, euen after he knew him to be an Angell, Adoration. The excellencie of the Angells surpasses that of men, sith it is supernaturall, eternall, and consists in this, that they partake in the diuine nature in a soueraigne degree, and consequently the honour that is giuen to them, excells that which we giue to men S. Augustine in the 10. booke of the Citie of God c. 1. will haue the honour which we giue to parents, to be lawfully styled religious honour; much more then that which we giue to aintes, together with whom we haue alliance and kindred in Iesus Christ. This honour is tearmed religious and holy; because we giue it to the Saintes by reason of their sanctitie, and in that it is commanded by Christian religion, The scri-

pture doth teache that the Saintes are equall to the Angells, Luc 15. and 20. It appeares that the Angells know what is done here belowe: and consequently the Saintes know it too; since euen the liuing haue power enough to assiste vs, and charitie enough to performe it. The Saintes then being in a higher degree of perfection, cannot be wanting in these two respects so necessarie for our assistance. Iesus Ch. is the onely intercessour by nature, in so much as he partakes both in the diuine and humane nature: the onely Mediatour of Redemption, that is to say, who redeemed vs by the price of his bloode. The onely Mediatour by intercession, because he alone interceeds by his owne vertue whereas all the Saintes intercede in vertue of his intercession. The onely uniuersall Mediatour, that is he alone interceedes, for all the blessings which all men receiue, and for which none interceeds, and in vertue of whose intercession, all the rest are grounded.

Phesel or Pesel the Hebrew word, is translated by the 70. Interpretours an Idoll not, an Image.

Euen as Iacob adored Ioseph, by honoring the end of his reed, which yet he

did in respect of him who held it, so doe we honour the Saintes by the reuerence we doe to their pictures.

S. Athan. question 39. we hold that the honour of Pictures are relative, and analogicall. Basile in Iul. acknowledging that the honour of pictures is an Apostolicall Tradition, they must not be prohibited. Ambrose l. 10. in Psal. 118. shewes that they who honour pictures, honour the Saintes, not the stone, sith he saith that he who crownes the Emperours picture, honors him whose picture he crowned. Aug. Epist. 120. c. 26. Damas. l. 4. c. 17. de Fid. saith that the worships of the Crosse, and of pictures is an Apostolicall Tradition. Lactan. car. de passione. Fleſte genu lignumque crucis venerabile adora Sedulius l. 5. Car. Pas. Ambrosius de obitu Theodosij. Dionys. c. 4. 5. & 6. Eccl. Hierarch. Tertul. de corona Militum. Cyrill. Catec 4. Basil l de sanc. c. 37. Inter primas Apostolicas Traditiones signare se signo Crucis.

Those that consult Magicians, sinne mortally, and are excommunicated. Howbeit if they doe it simply, without

knowing they doe offend, their sinne is but veniall.

*V*When a thinge produceth an effect, which we know it hath noe such at all of its owne nature. And that God hath not otherwise promised to giue it that vertue supernaturally, such a thinge ought to be condemned as diabolicall. As to tye or vntye a pointe, or to make it be vntyed. To behold the Moone on the left side. To esteeme dayes happie or unhappie. To putt confidence in some certaine number of candles. To ascribe vertue to herbes gathered vpon the Ascension, or S. Iohns day before sunneryse; Especially if one conceiue it assured and infallible.

*H*eloues God with all his kart who would rather chuse to dye, then to offend him, in respect of his goodnesse, and he who is sorie to see others offend him. Heloues him with all his strength, who in all thinges doth that which he conceiues most agreeable to him. But few come to this perfection: such as cannot attaine to it, ought at least, to direct all their actions to God: and to doe nothing, which they

*apprehend not to be according to his blessed will and pleasure. And in this manner they love God sufficiently to be free from fault.*





THE 13. LESSON  
VPON THE 2. COM-  
mandement.

*Thou shalt not take the name  
of God in vaine.*

**G**OD hauing made  
man know by the first  
commandement he  
gaue him, that he is  
particularly bound to render  
him the fidelitie of his hart,  
now by oblidging him, in this  
second precept, not to take his  
name in vaine, he teaches him  
therby the reuerence he owes  
him.

Wherasthis commandement  
prohibites onely to take Gods

name in vaine, it sufficiently insinuates that we may sometimes make use of it with respect and reuerence, for the confirmation of any important truth. And indeede swearing was instituted as a remedie to mans weaknesse, that is, to supplie the want of credit we giue one another, when we affirme a truth.

Three things are required to a lawfull oath, truth, iudgement, and iustice.

He is esteemed to sweare with truth, who conceyues what he sayes to be true, by most certaine argumentes.

He is esteemed to sweare with iudgement, who sweares not in point of all truthes, but of these onely which would not be credited without an oath, and the knowledge wherof is otherwise necessarie in some matter of im-



portance ; and who sweares in decent words , in conuenient tyme , and place , without passion and anger.

He is held to sweare with iustice who so sweares as his oath is preiudiciall to noe man; and when the oath, is by way of promesse, the thing ought to be both possible and lawfull.

These conditions make an oath lawfull, yet for all that, oathes are not to be vsed frequently, since they are onely instituted as a remedie for humane imbecillitie. Euen as of corporall remedies, which though in certaine cases they be wholsome, yet proue verie preiudiciall being vsed without necessitie.

One may sweare two fundrie wayes , either in calling God simply to witnesse vpon a truth: or els not in calling him to witnesse onely, but also in submit-

ting himselfe to him as the reuenger of the lye, if he sweare false.

The truth for the confirmation of which we call God to witnesse, hath relation either to our neighbour, or to God: that is, one confirms the thing in question to one of them. To our neighbour, as we see by daily experience, when whe affirme or promesse any thinge one to another. To God, as it happens with such as make vowes, adding an oath therto, and swearing that they will keepe what they promise him for a greater testimonie of the desire they haue to performe the same.

In what manner soeuer one affirms a thinge vnder oathe, and to whom so euer they sweare it, the circumstances and circumspections a fore said

ought to be obserued.

They transgresse this commandement, who sweare without necessitie in what manner so euer it be, yea though the thinge be otherwise true : or els euen in case of necessitie, by vsing, in swearing, irreuerēt and vndecent tearmes which misbeseeme Gods perfection.

And if they that sweare without necessitie vpon a truth, which all the world may know, transgresse this commandement ; much more doe they fayle in that kind, who affirme a truth with an oathe which they ought to conceale : either because it is preiudiciall to their neighbour, or els it was imparted to them vnder the tye of a secrecie. And much more yet doe they transgresse, who sweare a thinge they doubt of.

More againe they who sweare

an vntruth; or by way of promesse, sweare a thinge they cannot, will not, or ought not to performe: or that in fine which they doe not, though they did otherwise will it, could, and ought to doe it.

Here-vpon I must aduertise you, that they who doe deboist young maydes, and putt them into a way of perdition, vnder a pretext of mariage, whether they confirme their promesse by an oathe or not; whether they haue an intention when they make the promesse, or they haue none, are oblidge in conscience to take them in mariage, and offend mortally if they doe not, so that the mayde and her parentes desire it; vnlesse they be absolutly of an vnequall condition, or that she abondonned herselfe to others, contrarie to the fidelitie

which she promised. In which case it sufficeth to dedamage her by a summe of money to marie her to another. And if he transgresse this commandement who by an oath promisseth some lawfull thing to man, which he performes not, while he is not otherwise freed from his promise, he must needs transgresse in a farre more greivous manner, who makes a promise or a vowe to God, and yet doth not fulfill it, not being otherwise lawfully dispensed withall.

If this commandement forbidd all oathes without necessitie, it must needs much more forbidd blasphemies which are much more execrable before God.

And therfor who euer attributes to God what belongs not to him, as they doe, who

being blinded with passion, tear-me him cruell and vniust, or refuse him that which belongs to him, as they doe who deny him, and murmur against him, because he helps them not at their pleasure, saying that he is not good.

To conclude they violate this precept by blasphemie, who attribute absolutly to God, but irreuerently, that which belongs to him in a certaine sense, as they doe, who out of coller, or otherwise, sweare by his death, his heade, his bloude.

They too who sweare by the diuell, or the false Gods, transgresse this commandement by blasphemie; because it belongs to God alone who is the prime truth, and the fource of all truth to be called to witnesse a truth.

They for the same reason doe the same, who in confirmation

of a truth sweare by the saintes,  
by heauen, earth, and other  
creatures, because Gods power  
doth shine in them.

Yet he who by custome, vtters  
(by way of an oath) the name  
of any pure creature, howbeit  
without any intention to pro-  
duce it, as the power of  
God shines in it, to confirme  
his assertion, is not guiltie of  
any great fault: yet he is bound  
to correct that ill habite of his,  
by reason of scandalising those  
who cannot see into his inten-  
tion.

They also fall into the same  
fault, who speake vnworthily of  
the saintes and holy thinges;  
who turne the holy scripture to  
laughter, vse it to make defa-  
ming libells, and such other  
thinges. The name of God  
which he is commanded not to  
take in vaine not onely signify-

ing, in this place, the material name, but euen any thing which hath a particular relation and vnion with God.

This is that which belonges to the seconde cōmandement, which will serue you for a lesson, whence you may draw noe smale profit, if by learning not to sweare vnduly, you become so exact an obseruer of your words, that none be vttered by you vnworthy of a Christian, who stands obliged neither to displease God, nor offend his neighbour. To this we earnestly exhort you, and to pray to God for the Authour of this instruction.

*This seconde commandement, doth not onely forbidd to take Gods name in vaine, but commands vs to haue it in gratest esteeme in naming it: euery Christian being oblidge upon all occasions to speake of God with reuerence, and*



with the respect due to his maiestie and goodnesse. Noe iniurious oath ought to be suffered in iustice.

Deum tuum timebis & illi soli seruias, & per nomen illius iurabis. Deut. 6. Dico vobis non iurare omnino. Matt. 5. id est temerè absque iusta necessitate. Sit sermo vester est, est, non non, quod his abundantius est à malo est, id est, à malo pœnæ quam homo per peccata incurrit.

S, Chryf. obserues that oathes had noe place in the beginning of the world; but onely after a certaine tyme, when mens malice came to such a hight, that their words and credit were not taken for Good.

If Adam had not sinned there had bene noe oathes: for in that state, credit would haue bene giuen to a mans simple affirmation. Ierem. 4. iurabis viuut Dominus in veritate, & in iudicio & iustitia.

The subiect lawfully sweares fidelitie to his Lord. A partie in law affirmes vnder oath the truth which he is asked before his Iudge without offence.

In generall, one may affirme by oath without sinne, a thinge of importance

which notably concernes the publike good, or that of our neighbour: God is my Witnesse this is so. Which oath is called execratorie.

There are two kindes of oathes: the one affirmatiue, wherby we assure a thinge: another wherby we promesse a thinge. The first lookes vpon the tyme paste, present, and to come. The seconde the future alone.

A vowe is a promesse made to God with mature deliberation, of a thinge, which is not onely good, but which is better, that is such a thinge, as is more expedient for him who makes it, to performe it, then other wise. The institution of voves is holy, and lawfull; because an action offered to God by vowe is more pleasing in his diuine sight, then without vowe; which is apparent in this that he who giues the tree together with the fruite offers more then he who giues the fruite alone. So that voves, doth not onely offer his worke which is good; but he giues vp also the libertie he had, to doe or not to doe it, sith he looses that by his vowe which oblidges him to't.

He that sweares vnaduisedly, with-

out considering that the thing he sweares is false, sinnes onely venially.

*H:* that sweares a thing which is honest and lawfull is bound under mortall sinne to keepe it; vnesse somethinge interuene which makes it morally impossible. As for example, if a man taken by theenes, should, to free himselfe, sweare that he would giue them some certaine summe of money, he is bound to giue it them, in case he had an intention when he swore to doe it: which I therefore say, because happily being constrained he had no ere all intention to doe it, but used some euasion by words.

Some kind of circumstance which is hard to be expressed to the people, may disaunulle a promesse of Mariage. As for example, if vpon the Mariage there should aryse some great infamie or scandall, one would not be bound to accomplish it. In such cases men of learning and conscience ought to be consulted.

If hauing promised anything to a person who frees me from my promesse, I am noe further obl:ged.

*H:* that sweares he will not goe in at adore before another, is not reputed per-

inured, if being overcome by civillitie he enter first In the same tearmes are diuers, who hauing made vowes of chastitie, and sworne they would neuer play more, maries and playes without any dispensation, Deut. 23. Eccles. 5.

He that denyes God, refuses him the respect which he owes him, and renounces the blessing which he might receiue from him.

He that affirmes that God doth not well in what he doth; that he is pertiall; and damnes some without foreseeing their demerites.

One may blasphemie God either in words, or thoughtes, for he that in his hart denyes God what belongs to him, or els ascribes to him what is not his, commits a kind of blasphemie and adds heresie, though he doth not otherwise expresse his thoughtes in words, and though he beleue what he ascribes unto him falsly, doth truely belonge unto him; or that which he denyes him, doth not indeede belonge to him.

It is not lawfull to prouoke a pagan to sweare by his false Gods: yet if he will sweare of is owne motine one

may admitt his oathe.

The oathes which ore commoly made by the Diuell, are e.cecratorie: as the Diuell take me &c. breake my neeke, &c.

Thou shalt not sweare, by heauen, by the earth &c, &c. Matt.





# THE 14. LESSON V P O N T H E T H I R D C o m m a n d e m e n t.

*Remember to Keepe holy the  
Saboath day.*



OD hauing required of his seruants fidelitie of harte in the first commandement, and in the seconde honour and reuerence in words, to the end that we might professe our absolute subiection, to him by thoughtes, words, and workes: in this third he commands an actuall seruice, and publike testimonie of what we owe him.

To this effect he will haue vs to giue him a particular day,

wheron being free from all humane occupation, we continually applie our selues to his seruice,

There is this difference betwixt this precept, and others of the lawe, that all the rest are naturall according to all their partes, and consequently, they are perpetuall without admitting any change at all; wheras this is ceremoniall, as to the appointing of the tyme which ought to be spent in his seruice.

The lawe of nature indeede teacheth vs, that we ought to allott some particular tyme to Gods seruice, as hath euer bene obserued by all nations. But as to the determining of this tyme, that it should rather be saterday, then sonday, or sonday then saterday, it shewes vs not; this belonges either to Gods, or the

Churches institution. The Iewes solemnised the seauenth day of the weeke, we the first, and that for diuerse reasons.

They solemnise the seauenth in memorie of the worlds creation, because God hauing imployed sixe dayes therein, he reposed the seauenth. And we solemnise the first by the institution of the Apostles who pleased to haue it so, because it representes vnto vs the same creation which began on this day, and which signifies many mysteries of our Christian faith, which were accomplished therein: and principally the natiuitie of our Sauour, his resurrection, and the coming downe of the Holy Ghost vpon the Apostles, which are the mysteries whervpon the accomplishment of our saluation depends.

Nor is it enough to know



what day is instituted to serue God, but we must further particularly know, what we ought to doe, and how we must sanctifie it, or keepe it holy.

This word Saboath, signifies rest, and cession from worke, and therefore the first thinge we ought to know, is, that vpon sonday, which is our Saboath, we are bound to lay aside all seruile labour. And wheras he truly reposeth, who purely workes in God, we are not onely oblided to lay aside all seruile labour which tyes vs to the earth, but further to exercise some which haue God for obiekt, and rayse vs vpto heauen.

Seruile workes, that is, they which haue for their onely end some particular and temporall lucre or gaine, fruites of this life, are those that are prohibited.

Hence it followes that such labours as haue religion for their end, as to adorne Churches, are not prohibited.

That they which are necessarie for the conseruation of ones owne life, or that of his neighbour, or the common wealth, as to prepare physike, driue away a common enemye, are not forbidden neither.

Spirituall workes, as studying, composing of bookes, prouided alwayes that they be not badd of their owne nature, nor haue gayne for their principall end, are not forbidden neither.

Finally that such workes as are necessarie to auoyde a notable losse or incommodie, as for example to reape and gather the corne in haruest tyme, for apparēt feare of hayle, or rayne, and to shoe a trauellers horse,

are not vnlawfull: because though there be temporall profit in such workes, yet for as much as that profit is not the principall end which men vse to propose themselves, they are not iudged seruile.

To heare Masse is the principall thing which is commanded vs by the precept, and therefore the sanctifying of sonday, in vertue of this commandement, consists in absteyning from all seruile workes, and to assiste at the holy sacryfice of the Masse.

But wheras it is one thinge so to solemnise sonday that one will not be found culpable of prophaning it by any transgression of this precept, and another thinge to solemnise it in perfection, that is to say, that one prophane it not at all by what action soeuer, it is necessarie that you know that to sanctifie

it in perfection, a man must absteyne from all sinne ( which is a seruile worke to the diuell ) and passe the day in holy actions , and application to prayer, in hearing the word of God to be instructed in matters of faith and good workes, frequenting the Sacraments, and exercising the workes of mercy and charitie ; to which we exhort you with vtmost endeavour. As to husbandmen, artificers and others, who worke, ( except in the case alreadie excepted ) in their respectiue artes, and vpon sondayes doe any seruile workes what soeuer, they transgresse this commandement, and that with so much greater offence, as the thing is done with more scandall.

They also are comprised in the same offence who are cause of such transgressions, who con-

sent to them, or hinder them not, hauing otherwise authoritie to doe it.

They that assiste not at Masse, w<sup>n</sup>lesse they be hindred by sicknesse, some voyage vndertake ypon some important affaire, or some other lawfull cause, they, I say, violate the precept.

They doe the like, who being present in body, are absent in mynd, that is, haue not that intention which is required, but giue themselues ouer to diuers profane thoughtes, idle words, dishonest, and vnciuile lookes.

They that goe deliberately ypon some ill designe, and wicked end, are yet more culpable,

They that haue not a care to make their children and seruantes obserue this precept, are res-

ponfable before God, as transgressours of his holy pleasure. And much more they who hinder them to doe what he obliges them to.

He that vpon sonday doth any prohibited worke, aggrauates the fault by the circumstance of the tyme, and becomes guiltie of two, if in doing it he omitt what is positiuely commanded him for the sanctifying of the day; as they doe who in steede of going to Masse, goe to the tauernes, and other dishonest places, to defile their bodies and soules with impuritie.

Now wheras he that doth a seruile worke on suche a day, which in it selfe is lawfull, doth noe otherwise offend, but in so much as he violates that which is consecrated to God, he is iudged to violate this precept, who committs an action in any  
place

place consecrated to God ( as in a churchyarde, or in the Church ) vnworthy the puritie of those places.

This is that which belongs to this commandement, which may serue you for a lesson, whence you may draw noe small profit, if reflecting that the Saboth is a day of rest, and that the soule cannot repose if it remayne in sinne destitute of grace, you incite your selfe by this consideration, absolutely to banishe the one, to purchase the other. Which you shall easily performe, if vpon the Saboth dayes, that is, sondayes, you render an accompt to God of all the actions of the weeke at the feete of the priest, who purifying you by the Sacraments from all the filth of sinne, will confirme you in the grace of the holy Ghost, in which happie

state you will remayne to pray to God for the Authour of this instruction.

*Though Moyses his lawe be abolished, yet the precepts therof, remayne in force, not indeede as they are commanded by Moyses, but as inioyned by nature, which is not the same as to the Saboth day, which was changed into sonday.*

*The Iewes obserue the Saboth in memorie of the creation, as also the Christians for the same reason, together with the remembrance of the Redemption, which is mans seconde creation.*

*In the A&Ts, and in the first to the Corinthians we see, that the Apostles mett together in the assemblies the first day of the weeke, to breake the breade.*

*The day of Iudgement also shall fall vpon a sonday.*

*The keeping of the Saboth was alwayes a thinge of much religion. He who violated it was wonte anciently to be stoned, Numb. 15. In the Hebreu tongue it signifies rest.*

*A seruile worke properly speaking, is*



that of a servant or hyreling who simply workes to gaine his lining.

Such workes are reputed servile, as haue seruitude annexed to their nature, as one man serueth another; for example a ploughman, and all mecanicall workes.

The actions of the soule are non esteemed servile, as to heare, to meditate, to studie, to write, to dispute.

Bodily workes which are common with the master and the servant, as huntinge, dancing, singing, are not esteemed servile, and consequently they are permitted, after one has heard diuine seruice.

The Church prohibites some workes which are not altogether mecanicall as market dayes &c.

Those market dayes which are kept buttwice or thrice a yeare, which are commonly called *FAYRES*, are not prohibited, or if they be, custome makes them lawfull, so holy Masse be first complied with.

The weekly marchet dayes are not prohibited, or if they be, custome renders them lawfull

The labours of Notaries and Aduo-

cates are not lawfull, unlesse in case of necessitie.

It is not lawfull for a Iudge to iudge a ciuile cause, nor yet a criminalle cause, saue onely in case of necessitie.

In an extreame necessitie, one may doe seruile worke vpon a holy day without sinne.

Its one thinge to sanctifie the Saboth day; another thinge to sanctifie it as we ought. Sanctifying it imports onely absteyning from seruile workes, and hearinge Masse: but to sanctifie it well and as we ought, is to absteyne from all sinne, and doe good workes,

One is bound vnder mortall sinne to sanctifie or keepe holy the sondayes: but it fares not so in point of sanctifying it well and as we ought, at least by vertue of this precept. Whence it is that they erre, who affirme that if a man should committ a mortall sinne vpon a holy day, he should commit a double mortall sinne; and that this circumstance ought necessarily to be expressed in confession; for it is euident, that he who sinnes vpon a holy day sinnes more heynously. yet is not the sinne so aggravated, as that it should ryse to a mortall sinne, The reason is, be-

cause it is onely in respect of the sanctitie of the day, which sanctitie being the end of the festiuall day, it cannot oblige to mortall sinne, since; noe precept obliges to it end vnder sinne, any other-wise saue by the meanes which it prescribes. For example, the faste is commanded to subdue the flesh: howbeit in case I faste I satisfie the precept, though my flesh should not other wise be tamed therby: nor am I bound by vertue of that precept, to subdue it by some other meanes.





# THE 15. LESSON

## VPON THE FOVRTH Commandement.

*Honour your father and your  
mother that you may liue  
longe vpon Earth.*



T is with good reason  
that the first article of  
this table, which con-  
cernes our neighbour,  
should in the first place com-  
mande honour to be given to  
father and mother, because to  
them it is we owe most vnder  
heauen.

By this word, *honour*, God  
commands vs to loue and res-  
pect our fathers and mothers,  
to obeye them withall, and as-

fiſte them in their neceſſities, it being euident that true honour is not without loue, ſome certaine obedience and ſeruice, becauſe one loues him whom he truly honours, and one obeys and ſerues him willingly whom he ſincerelie loues.

We are bound to loue and honour our parents interiourly, as alſo to giue them viſible teſtimonies of the ſame loue and honour.

Children owe them a religious honour in thinges which are iuſt, but not in ſuch thinges as are contrarie to Gods will, who in qualitie of our firſt father, exactes obedience at our hands by preference.

They are oblidge to aſſiſte them, not onely by their induſtrie, but alſo by their meanes, ſince it is but reaſon, that they who gaue them their being,

should in returne, receiue from them, any thing which might contribute to the conseruation of theirs.

God commandes vs to loue our fathers and mothers, vnder paine of liuing but a short tyme vpon earth, and being vnhappy. because it is reasonable that he who proues vngratefull to the Authour of his life, should neither longe, nor happily possesse the same.

This commandement doth not onely oblige children, in respect of their parents, but parents also in order to their children; because loue ought to be mutuall. Whence it is that God hauing commanded children to loue and honour their parents, he tacitely inioynes parents to loue their children: nor is it necessarie that he should haue done it in expresse

tearmes, seeing that the loue of parentes to their children seemes so naturall, that there needed noe other law then that which is written in their hartes, to oblige them to render it.

By this name of *fathers* we vnderstand not onely the fathers and mothers which begott vs, but also the Prelates of the Church of God, who merite this name by reason of their spirituall authoritie, and holy instructions wherby they conduct vs to a more excellent life.

The Magistrates who gouerne vs: husbands who haue the guidance of their wiues: Our parents who are more aged, or otherwise aboue vs: Tutours: old men able to giue vs good counsell: Our Masters, who feede vs: Our schoolemasters who instruct vs: Artificers who teach others their trades, are

also, in some sorte, comprehended vnder this name. And therefore this precept doth not onely oblige those which nature hath made fathers, and their children, but Prelates too, and they that are vnder their care: secular magistrates, and they that are subiect to them. Wiues and husbands: more aged kinsfolke, or such as are in some degree of superioritie; or the younger sorte, and in an inferior condition. Tutours and pupills, Masters and seruantes; shoole-masters and scholers, old and younge, to liue together, paying mutuall loue and honour to one another.

Superiours ( be they Churchmen or secular persons ) parents, Masters, schoolmasters, artificers, and aged persons owe loue to their inferiours, to their younger kinsfolke, and



those of inferiour degree, to their schollers, artificers, young youthes, finally the husbands to his wife. And on the other side, inferiours, wiues, younger kinsforke, seruants, schollers, apprentices, and young people, owe their elders, loue, respect, and a higher measure of complacence in reasonable matters.

They offend against this commandement, who doe not loue and respect their fathers and mothers, nor obeye, and succour them, in their necessities: and much more they who hate and contemne them, and are ashamed to owne them, by reason of their pouertie, who make faces at them, speake rudely to them, or mocke them: who murmure against them, wronge them, and giue them iust occasion of wroth.

*Who  
maries  
a wife  
belowe  
his con-  
dition  
against  
his fa-  
thers  
will,  
sinns  
mortal-  
ly. But  
being of  
his con-  
dition  
and qua-  
lities be-  
sinnes o-  
nely ve-  
nially  
wlesse it  
verie  
much  
oocerne  
his fath-  
er, that  
he ma-  
ries so-  
me oth-  
er: or  
some  
ther  
badd  
circum-  
stance.*

They againe, who doe not onely complye with their desires, but doe the quite contrarie, either by their owne choyce in some badd mariage, or by doing some other action of importance against their will.

They againe, who in lieu of assisting them, wishe and procure them harme, publish their defects, accuse them in law (except in matters of treason only) passe to such an excesse of iniquitie, as to lay violent hands vpon them, reduce them to pouertie by excessiue expences, and discorders which they run into: hinder them to make restitution of some thing vniustly gotten, or to performe some other action to which they are oblided. In a word, they who after their death doe not performe their wille and testament for the

good of their soules, nor cause them to be prayed for as they are bound.

They also violate this commandement, who diffame Church men, and discredite their liues. who doe not obeye the Ordonnances and constitutions of the Church: who honour not kinges and Magistrates, whose power is deriued from God: nor obserue the lawes which they established for the good of the common wealth.

Wiues also who doe not lo- uingly complie with their husbands; in thinges that are iust, but disdaigne them, despise them, and giue them occasion of anger, transgresse this commandement.

Kinsfolke who deferre not to those who are in a degree aboue them, either in respect of

*The vi-  
se who  
in con-  
tempt  
of her  
husband,  
and  
without  
his con-  
sent,  
will nee-  
des go-  
uerne  
the fa-  
milie.*

of age, or alliance, as that of an vnckle ouer his nephew, and others the like, doe not acquitt themselves of the dutie and obligation which this article of the law putts vpon them: say the like of pupills, who liue accordinge to their owne fancie, not following the good counsells which their Tutours giue them.

Seruantcs who are not diligent in their Masters affaires nor performe their dutie, who murmure against them, speake to their disaduantage, giue them occasion of Anger, or fall into the like inconuenience.

Schollers who respect not their Schoole Masters, but despise their counsells and commands.

Apprentises who honour not the Masters vnder whom they learne their trades.

Younge people, who mocke their elders, and slight their aduise, transgresse this precept. And if all those that we haue already mentioned violate this commandement, in doing lesse then they ought' to those that haue authoritie ouer them, so doe they also in doing more the dutie doth permitt, while they preferre the will of man before the will of God, and for humane respects doe thinges disagreeable to the diuine goodnesse,

Fathers who vse too much seueritie to their children; beating, and abusing them without cause; or if cause be giuen, by vsing excesse. Who will needes moue them to persons which they cannot loue. Who put them into religion against their wills, doe in a verie notable manner transgresse this com-

mandement.

They too who are too indulgent to their Children, and doe not reprehend and correct them when they doe amisse: who allowe them so much spendinge money, that they are thereby inuited to vice. Who haue more care to heape vp riches for them, then to instruct them in the feare of God.

They doe the like, who loue them so much, that the desire to keepe them with them, hinders them to pay to God what he desires of them, as to enter into Religion when he calls them to it.

They that by ill example induce them to euill, in what kind so euer, committ a double fault.

They that disinherite them without a iuste cause, that depriue some of them of what is

their due, to giue it to others, doe notoriously violate this precept.

They likewise are not exempt from fault, who doe not assiste them in their just and reasonable necessities, according to their abilitie, but leaue them to want and miserie, after they haue giuen them beeing, which to Bastards doth often happen, though their parents are otherwise oblidge to prouide for them, according to their condition.

The clergie man, who hauing care of soules, endeouours not as much as he can, in his owne person, or at least by some other, to administer spirituall foode to them, as the word of God, and the sacraments, doth notably transgresse this precept.

He also who giues not almes according to his abilitie, com-

mitts the like fault.

The land-lords who doe oppresse their subiects by vndue, and excessiue impositions, and additions, or otherwise vse too great rigour towards them, transgresse this cōmandement.

The Magistrates who doe not reprehend, nor punish, those that doe offende, but contrarily neglect their office, and lay a gate open to the dissolution of such delinquents; fayle in the keeping of this precept.

Noe lesse doe the husbands, who so farre forth abuse the authoritie which God giues them ouer their wiues, as to depriue them of an honest libertie, and thinges necessarie for their liuelyhoode: yea reuile them, and outrage them in word and worke, a thinge vnworthy of the societie of mariage: or els liue continually absent from them,



vpon some disgust which they take, without any iust reason.

They too, on the contrarie side, who are so indulgent to them, that they authorise therby their licentiousnesse, or at least contribute nothing to the reclaiming of them.

In like manner, parentes and aged persons are not excused when they fayle to admonish those they haue a power ouer, by old age and neernesse of bloud, especially when they iudge that their admonitions would goe home to their advantage. Tutours also offend who haue noe care to instruct their pupills, but through their negligence suffer their fortune to be dissipated. Who match them disaduantageously, either for fauour, or lucre.

Masters, who being too rigorous to their seruantes,

exacte more at their hādes then they are able to performe, who putt excesse vpon them, who striue not to procure their advantage according to their abilitie : but contrariwise to perpetuate them in their seruice, deturne them either from marriage, or some other occasion which would haue bene considerably profitable and advantageous to them : or by retention of their wage, force them to end their dayes in their seruice.

Schoole masters who instruct not their schollers with due care and diligence.

Artificers who doe not faithfully teache their apprentises, or els, vse and treat them like slaues, are culpable too.

Finally vnlesse all those that haue authoritie ouer others, doe charitably draw them on to the performance of their du-

tie, and correct them when they come short of it, transgresse the will of God, intimated in this commandement, much more doe they fayle in it, who will not permitt them to comply with their obligations, or moue them, in any wise, to that which is contrarie to their dutie.

This is that which belonges to the 4th Commandement, which will serue you for a Lesson, whence you may gather much fruite, if you excite your selfe to humilitie, since certaine it is, that nothing doth more incline vs to render the honour due to euery one, then that blessed vertue. Nor can we possibly haue this principle in our hart and reflect vpon the greate obligation we haue to those who gaue vs our beeing, and to all our superiours who helpe to

conferue it. who direct vs, and conduct vs to a better, without paying them the dutie and acknowledgement which this precept exactes at our hands,

Exercise your selfe then in this vertue, and pray to God for the Anthour of this instruction.

*It appeares in Exod. the 9. Prouerbs 19. 20. 21. how much children are bound to honore their parents.*

*The obligation which we haue to assist our fathers and mothers, is so great, that euen religious persons may goe out of their monasteries to helpe them in their extreame necessitie. Howbeit in such a case, they are bound to remayne in their habits,*

*Deut 5, Honore thy father and mother as thy Lord thy God has commanded thee, that thy dayes may be longe and prosperous vpon earth, which the Lord thy God will giue thee.*

*Prelates are oft called Fathers in holy Scripture as Galat. 4.*

Fewer finnes of children toward their parents are little, because the obligation is so greate, that it may easily render the sinne mortall. Such is the obligation of a child to his Father, that should one discover his father and his owne child in some eminent danger, so that he could not assiste them both, he ought rather to helpe his father then his owne child.

Againe a child ought not to enter into religion without his fathers consent. Howbeit if having demanded his consent, it be refused him, he may enter, provided he be not otherwise necessarie in the world to helpe his father in his necessities, and that it be done with good aduice. If children be not carefull to moue their fathers and mothers to confesse vpon their death-bedd, they offend mortally.

This commandement is also violated by disobedience to superiours. As subiects doe also offend against this precept, when they interpret their superiours actions in an ill sense, which might be taken in a good.

The Parents dutie is, to correct his childs fault without excesse.

*The father who sends his child to begge ; or being sicke, to the Hospitall, commits a great fault, so he haue meanes to mainteyne him.*

*A Husbände that absentes himselfe from home , upon important affaires of the familie, is lawfully absent*





# THE 16. LESSON

V P O N T H E 5<sup>HT</sup>.

Commandement.

*Thou shalt not kill.*

**H**AVING now received three commandements of religion towards God, and a fourth of pietie towards our parents, those fitly follow which forbiddall harme to our neighbour. And in the first place that comes in, which prohibites vs to kill him, that being the greatest wrong we can doe him.

Man hauing not onely a corporall life, but withall a spirituall one, in which he liues by grace, and also a ciuile one

L

which keepes him in the good opinion of men : this commandement which forbids killing, forbiddes at the same tyme the taking of any of those three kindes of life. Yet this is done with a limitation, which is, that all taking away of life is not prohibited, but onely that which is done without iustice, and lawfull authoritie.

Hence it is that one may take away our corporall and ciuile life innocently, two or three wayes, but our spirituall life in noe sorte, their being nothing in the world which can giue vs such a power, because it depends of the life of grace.

He that kills by the Magistrates order, who iustly condemnes a man, by vertue of the authoritie he receiued from God, takes away life and yet transgresses not this comman-



dement.

The Souldier who kills in a iust warre, by his Capitaines commandé, is noe more guiltie then his sword, which being thrust by his hand, pierces his harte whose life he takes away.

He that in defending his owne life, killes another, offends not against this commandement, nature hauing taught euery one to conserue his owne beeing.

Since charitie teacheth vs to protect our neighbour, it teacheth vs also by consequence, that if one should kill in defending his neighbour from harme, he should not be guiltie before God.

Since we know by the light of reason, that nothing doth defile vs but our owne will, it teacheth withall that he that kills accidentally without thinking of it

is noe wayes guiltie, vnlesse the action wherby he killed at vnawares be vnlawfull in it selfe: or els being lawfull, is so impudently done, that a wise man could not but iudge that some inconuenience would follow it.

For example. He that walking in a chamber should cause a stone fall downe from the floore without thinking of it, and kill one in the lower roome, should not be guiltie before God: marrie if one should fall a beating a woman great with child, and so should kill her child without thinking on it, he is not onely guiltie of the outrage done against the woman in her owne person, but also of the death of the child.

The same principle which teacheth vs that he who kills in his owne defence is not guiltie,

doth also teach vs, that he who is vniustlie persecuted by any one, may without contrauention to this commandement (by way of repulsing the injurie done to him ) and preuenting more wronge, discover the offenders fault, and so depriue him of his ciuile life, as farre as he can; as they doe who being accused in iustice, make true objections against their accusers.

In those cases one may corporally and ciuilly kill without transgressing this precept.

But they transgresse, in the first place, in the way of killing corporally, who (saue onely in the circumstances forementioned) kill, lame, wound, or cause to be killed, lamed, wounded, or beaten: as also they who wishe or counsell any such wronge, or who hinder them not being otherwise able. *Wher-*

vpon you are to obserue that the transgression is reputed so much the more heynous, by how much the persons against whom they are done, or they that committ, or cause them to be committed, are more considerable: or the places where they are committed, are more important: or finally by how much more aggrauating circumstances doe concur. It being a greater offence to kill or beate ones father, sonne, wife, brother, cousen, Bishope, religious person, or other clargie man, Magistrate, of what euer condition, some one by whose labours a whole familie subsistes, then a man who hath none of these qualities.

And a Church man more offends, who ought in a particular manner to flye bloud, and in noe sorte to haue any mede-

ling in it, then another man.

More againe to committe violence in a holy place, then in a place that is indifferent.

More to perſwade and induce many complices to committ ſuch miſcheife, then to doe it all alone.

Finally to looſe both ſoule and body, then to kill the body alone.

The Iudge who condemnes the innocent, or euen the no-cent, without vſing all due formalities, in making his tryall, committs a notable tranſgreſſion againſt this commandement.

He againe who fauours not the cauſe of the innocent, which is proſecuted before him, loades himſelfe with a cryme by ſo much the greater, by how much the accused ſuffers more wronge. So that ſhould he dye in

prison by the hardshippe vsed towards him, he is euen guiltie of his death, as they are also who prosecute him, if they doe not what lyes in them to deliuer him from oppression.

Magistrates who tolerate Duells, which are detestable before God and man. Who punish not murders, manslaughter, and other notable transgressions against this precept, doe themselves violate it, their toleration being reputed the cause of their death whose liues are taken away by others malice.

They that prayse murderers for their violent actions before or after they are done, doe also transgresse this commandment.

The Physitian, surgeon, Apothecarie; who kill or notably hurt any one, though they doe

it not of sett purpose, but by pure ignorance, transgresse this precept, for the same reason as aboue, ignorance being esteemed malice in thinges which we are bound to know.

The woman who stifles her fruite without thinking of it, is guiltie for the same reason; negligence being reputed malice, where diligence ought to be vsed.

They that hinder conception, or maliciously procure abortion. The women themselves, who without reflecting of it fall into the same mischance by their owne fault, as by lacing themselves too harde, or by much dauncing, committ a notable transgression against this precept.

He thar sees a poore body in such necessitie that he starues, is guiltie if he assiste him not:

for S. Ambrose teaches vs, that he kills, who feedes not in such an extremitie.

He that willingly and knowingly procures his owne death or desires the same, being wearie of his life: or els while he desires it not, doth yet expose himselfe to eminent danger, is more culpable then though he should kill another, desire his death, or putt him, without any iust cause, in euident perill to loose himselfe: because euery one owes more to himselfe then to his neighbour, and for that noe man is absolute Master of his beeing to dispose of it at his pleasure, but is onely a Depositaire oblidge to conserue what is putt in his custodie.

Yea he too who being wearie of his life, seekes after Martyrdome for this onely reason,



is guiltie of a huge cryme.

They also transgresse against this precept, in order to the life of the soule, who poysoning men with errour, seduce them from the true church.

They that withdraw any from well doing, incite them to vice and moue them to wickednesse, whether it be by words, or badd example.

They who correct not their neighbour, not withstanding that they perceiue that their good aduice would profite them, doe transgresse this precept.

The Physitian, kinsfolikes, friends and seruants, who while they assiste a sicke person, and discouer him in danger, doe not mynde him to thinke of his conscience, or at least, aduertise him so late, that he is not in tearmes to performe

his dutie, draw vpon themselues the guilt of one of the greatest homicides imaginable, and declare themselues therby to be their ennemy, to whom they seeme to be friends, while they preferre the health of their body, before the good of their soule, wherein there is noe comparison.

And if he who procures the death of his body, be guiltie before God of selfe-murder, he too who by mortall sinne deprives himselfe of the life of grace, is lyable to the same cryme.

They transgresse this commandement in point of the ciuile life who dishonore their neighbour by workes, gybes, or libells, either imposing therby false crymes vpon them, or reuealing their secrete faults, saue onely in the case aboue

mentioned, of which too, one ought not to make vse without great consideration. And the parties so transgressing are bound to make reparation of honour to the persons defamed.

Noe lesse doe they who incite others to the like indignities, or at least hinder them not, as farre forth as it lyes in their power.

They againe transgresse this commandement, who gloriying in their vice, scandalise themselves, and depriue themselves of the reputation with which they ought to liue in the world.

This is what belongs to the fifth commandement, which must passe for your lesson: wherby you must excite your selues to charitie as much as you can possibly, and resolute

by reason to support all kind of iniurie for the loue of him, who suffered death for you. It being a cleare case, that he who doth frequently excite himselfe to loue God, and his neighbour, and resolues patiently to endure aduersities, will not permitt himselfe to be transported to enuie and hatred, which charitie destroyes: nor to anger, and reuenge, whose antidote is patience.

And thence he will vndoubtedly conserue himselfe from homicide, which is the accursed issue of those foure passions. To this I exhort you, and to pray for the Authour of this instruction.

*Corporall death is not the greatest euill which befalls a man. Marrie death, in so much as beyond the corporall, it comprehends, the ciuile, and spirituall, finds nothinge more disastrous*

Within the compasse of euill.

Spirituell murder singly looked upon, is a greater sinne then that of the body, because the spirituell life is farre more excellent then the other. But whereas there is some remedie left in point of spirituell murder, by meanes of penance: and withall whereas he that looses his spirituell life, doth it by his owne will; the corporall homicide, which cannot be repaired by any ordinarie meanes is more heynous then the other: unlesse happily it were such a spirituell murder as found noe remedie, as might be that of one that should force a man to renounce God, and presently kill him upon it. And although it be lawfull for a Magistrate to condemne and putt to death such as disturbe the common wealth, or violate lawes which are made vnder paine of death. Noe particular person can take this authoritie upon him without committing a huge crime.

He that kills an officer of iustice to recieue some of his friends, is criminall before God: because he is not reputed to doe wronge to another, who endeouours to putt the orders of iustice in

execution against him,

It is not onely lawfull to discover his shame, who defames you by false accusations before a Iudge, but even then too, when he decries you up and downe the world. Howbeit, except onely when one is accused in iustice, one is bound to make use of iust meanes for ones owne defence. It were very good to absteyne from recrymations; unlesse one foresee that by so doing one should suffer a notable preiudice in his honour: or that our neighbour might be iustly scandaled thereby.

Quicumque effunder sanguinem humanum, effuudetur sanguis eius. Viri Sanguinem dimediabunt dies suos. Psal. It is noe litle matter to kill a man, since God pleased to dye to conserue him.

The violence committed vpon church men, are accompayned with excommunication.

The Preuosts which make the criminalls proceffe with precipitation not allowing him all due delays, are homicides.

It is the common opinion that a Iudge may condemne a person whom he knowes

to be innocent, in case he appeare guilty upon prooffe. But he is bound before he doe it, to omitt noe possible industrie to make his innocencie appeare.

Those that fight duells breake this commandement, and withall incurre excommunication.

He that kills his wife being taken in adulterie, breakes this commandement.

Five yeares of pennance, according to the old canons, were injoyned the women, who stifled their children at unheares.

It is not lawfull to expose ones selfe to Martyrdome out of the pure love of God. For example it is not lawfull to goe to find out the Persecutour, and to say to him; I come to you to suffer Martyrdome for the confirmation of my faith. And the reason is, because no man being infallibly sure to be able to confesse God amidst his torments, none can expose himselfe therto without presumption, and putting the reputation of his faith and his soule in danger. Now if some in the primitive

Church putt themselves into the hangmans hands, they were, moued to it by certaine inspirations from God which makes their actions to be esteemed admirable, but not imitable, vnlesse one were preuented by the like inspiration

Some may aske, how then comes it to passe that so many good soules, who are amongst infideles exposing themselves to Martyrdome, are not iudged blame-worthy? Those good soules goe with intention, by confessing their faith to conuerter their neighbour: and further with hope and resolution, courageously by Gods grace to suffer Martyrdome, if it should so fall forth that they should be made suffer, without seeking it, or exposinge themselves to it.

He who imposes a false cryme, is bound to make reparation of honour, by declaring, if he cannot otherwise doe it, that he said false.

He that defamed by reuealing a true cryme, but otherwise secreete, ought to make reparation, in saying, that he had said ill, and vniustly.



When the partie defamed is a publicke person, or that he is ioyntly defamed with another, who will haue the reparation which is due to him, he cannot remitt the reparation which belongs to him.





THE 17. LESSON  
VPON THE 6. AND  
7. Commandement.

*Thou shalt not commit  
adulterie.*



T was not without reason that it was Gods expresse pleasure, that after the prohibitio of death, that of adulterie should immediatlie follow, since we are thereby given to vnderstand, that next to depriaeing a mā of life, the greatest iniurie that can be done to a married man, is the defiling of his mariage bedd.

This commandement particularly and expressly forbiddes

adulterie, and vnder this kind of impuritie, euerie impious acte which is sufficiently expressed in other passages of the scripture, to be reduced to this place where adulterie is prohibited, which yet it pleased God to expresse in particular, because besids the impuritie therof, it conteynes an iniustice not onely against our neighbour (that is the husband which is wronged) but withall against ciuile societie.

Therfor to vnderstand distinctly what is prohibited by this commandement, we must know the diuers kinds of the sinnes of the flesh, which we will putt downe one after another.

Adulterie is a carnall action, betweene man and woman, out of mariage, wherof the one is married.

Simple fornication is a carnall action, betwixt man and woman, who haue alreadie lost their virginitie, wherof neither of both is oblidge, either by mariage or vowe of chastitie.

Incest is a carnall action, betweene man and woman, who are bound either by blood or affinitie, in some degree prohibited; and this sinne is still greater, as the parties are neerer in blood, &c.

Deflouring is a carnall action, betwixt man and woman, wherof the one is a virgine.

A rape or violation is a carnall action, betwixt man and woman, of what condition soeuer, which is done by force against the will of one the two, betwixt whom it is committed.

Say the like of violently taking, either man or mayde, out of their parents, or Tutours

hands, against their will, though it be otherwise with his or her consent who is so taken away, and that too with intention to marie, not to be dishonest together.

Sacriledge is a carnall action, betwixt man and woman, wherof one at least is consecrated to God: or els a carnall action betwixt two committed in a holy place, though they were not otherwise consecrated to God or els a carnall action betweene two not consecrated to God: but committed in a holy place.

Sinne against nature, is a carnall acte of man with man, or woman with woman: or els of a man with a woman, but not in the place appointed by nature.

This sinne is of diuers kinds, the greatest parte wherof I will

pasſe ouer in ſilence: both be-  
cauſe we deſire not to notifie  
them, to ſuch as are ignorant of  
them, as alſo becauſe the hor-  
rour of thoſe crymes, makes  
me abhorre to name them. I  
will onely ſpeake of the vnna-  
turall uſe of women, comprised  
vnder this kinde of ſinne, that is  
of the communication one hath  
with them, after ſuch a way as  
that the procreation and gene-  
ration of children cannot fol-  
low.

Which I intimate onely to  
maried people by way of ad-  
uertiffement, to deterre them  
from falling into this diſor-  
der.

To which purpoſe we will fur-  
ther aduertife thoſe that are in  
this courſe of life, to be warie  
of abſtayning from the dutie  
to which mariage oblidges  
them, out of the meere feare to  
haue

haue issue; because marriage being instituted for the multiplication of mankind, such a proceeding is a notable sinne against the end of the Sacrament.

These are the diuers kinds of carnall finnes forbidden by this commandement, which it is necessarie you should know.

In sequall wherof you are to know, that since the law doth not onely pfohibite the action which it specifies, but withall euery thing which inclines and incites to committ the same, all dishonest words, all laciuous lookes, all impure kisses and touches, all painting, and other thinges done to any badd end, are prohibited.

They transgresse this precept, who permitt themselues to be caried away either in effect, or in desire, to any kind of sinne

specified above.

They doe the like who either hold any discourse, or vse any actions tending to such impurities.

They also violate this precept, who either fauour, or procure such vilanies for others, especially when it is done to corrupt chaste soules, and induce them to wickednesse,

Fathers, mothers, husbands tutours, who prostitute their children, wiues and pupills for gains sake, and sett their honour and chastitie to sale, are so much more guiltie; hy how much they haue a greater obligation to procure their aduantage, whom they expose to ruine.

• They are in the same fault, who though they consent not to such vilanie, yet giue so much libertie to their children



viues, and pupills, that in reason they were to iudge that they would abuse it, such, I say, are guiltie of the impurities which they committ by theyr too great indulgence.

But if, on the other side, they keepe them so short, as not to afford them a competencie to liue according to their condition, and therby giue them occasion to consent to their wicked designes, who present them meanes to their ruine, they are guiltie of a great fault.

They that by the badd exāple of their wicked life giue occasion to others to follow the same, are not onely responsible for their owne offence before God, but euen of those too which are caused by their badd example.

They againe are in the same case, who though they haue noe

badd intention to corrupt any body, yet by laciuous talke doe represent carnall pleasures to be so hugly delightfull, that simple soules are transported by such reports.

They that vse arte by meanes of medicinall potions and drugges to be able to outstrippe their naturall strength in an extraordinary manner to complie with their sensualitie, though it were euen in lawfull mariage, doe verie notably transgresse this precept. And not they alone neither but the physitions also, and apothecaries, who prescribe and prepare such potions.

They that by charmes and enchantements doe seduce the persons they loue, or case them to be seduced, commit a double offence.

The explication of this com-

mandement not being sufficient  
for this Lesson, we will passe on  
to the 7. ensuing.

The 7. Commandement.

*Thou shalt not steale.*

**G**OD hauing deliuered one  
expresse commandement  
for the preferuation of mans  
life, and another to defend him  
from wronge in the person of  
his wife, who is another himsel-  
fe, he verie congruously giues  
another to conserue his goods.

Theft in proper speech, is an  
vniust detention, or taking away  
of an other mans goods, by frau-  
de or force, to make himselfe  
the master of it, against his will  
to whom it belongs.

The diuers natures of the  
goodes which are retayned, the  
diuersitie of the places where

they are taken, and the diuerse manner by which they are vsurped, constitute three diuerse kindes of theft.

If what is taken belonged to some particular person, and was taken away secretly, its properly called theft. But if it belonged to a community, and was a common stocke, it is termed peculate, or robberie of the publicke.

If a holy thinge, or not beinge holy, if taken away from holy persons, or places, it is sacriledge.

In a word what soeuer it be, and from whom soeuer it be taken, if it be taken openly and by force, it is robberie.

All kind of theft, of what kind soeuer, is prohibited by this commandement: and therefore wheras theft is noe other thinge then a detentiō of goods

against the owners will, this commandement doth not onely forbidd the taking of any thinge from another, but further, it obligdes one to make restitution to him against whose will he keepes it, because he that keepes it so, retaynes it vniustly, if he restore it not, though he did not otherwise take it.

Theft is a greater or lesser sinne, as it causes more or lesse preiudice: and it is alwayes mortall sinne, when either the thinge stolne is of a notable value in it selfe, or by reason of him from whom it is taken,

They that robbe and steele publickly in woodes & highwayes; They who fauour such actions who receiue the theeues into their houses; who conceale the theft, and consent to such wicked actions, in what sorte soeuer, transgresse this Comman-

dement.

The seruantes who putt more vpon their Masters accompt then they layed out, doe also transgresse it, and that by so much more heynously, by how much the trust reposed in them giues them more facilitie, and lesse reason to committ such a fault.

He doth the same, who though he robbe not his Master, yet by his negligence he lets his goodes be lost.

He that buys stolne goods, or retaynes what he may haue found belonging to another, violates this precept.

He that out of malice burnes his neighbours house; poysons his chasteall, or does him any other notable preindice, is esteemed to robbe him, to the value of the damage which he makes him suffer.

Who winns by fraudulent gaming, or euen without fraude winnes some considerable summe of money of a child yet vnder his fathers gouernement, who is not capable to dispose of so much, is guiltie of the same fault.

He that coynes false money; sells off one kind of shuffe for another, to witt badd for good: that giues one measure, one waight, one number for another greater: who sells a thinge for much more then it is worth, abusing the simplicitie of the buier, falls into the like fault.

The like doth euery one who giues not almes to the poore according to his abilitie, to whom he owes it by charitie, and in particular a benefycied Church man, if he fayle in point of this dutie, to which he is



more bound then others.

The like doth he who feyning himselfe to be poore, receiues almes without necessitie, since by this meanes he depriues them of it to whom it belongs.

The workman who receiues his salarie and payments for worke which he hath not done, or not performed as he ought, for want of due care: and they on the contrarie side, who paye not hyrelings the wages and recompence which they haue iustly earned: doe notably violate this precept.

Taylours and other artificers who keepe backe any parte of the stuffe or cloth &c. which is giuen them to imploye, cannot be excused of stelth, being otherwise reasonably payed for their payne, and tyme imployed therein.



He that by trickes and inventions defraudes his Creditours of what he owes them, doth also highly breake it.

He that receiues vse for his money: the Notaries who passe vsurious contracts; and Iudges who condemne men to paye vsurie. Violate this commandement.

He who payes not the tythes which he owes to the Church; the iust tribute which he owes his Prince, committs the like fault.

He that holds a Benefice, and yet payes not the charges which lye vpon it; doth the like, As likewise he who vniustly possesse the goods of the Church, by Simonie, or confidence, robbes the spouse of Christ of what is hers,

The Prince who suffers the souldier whom he is bound to

pay, to pillage and ransake his subjects, conteynenot themselves within the termes prescribed by this precept.

The Lords who impose tributes and imposts without iust cause, and lawfull authoritie, may be ranked among the transgressours of this commandement.

The elected, or man chosen to collect the tailles (or Tributes vpon Landes), who wittingly putts more vpon some parish then they are able to beare.

The Assessours who taxe some particular persons at a higher rate then they ought, whether to reuenge themselves of those they ouer-burden, or to fauour others, transgresse what is commanded them by this precept, and ought to make restitution to those that were ouer

taxed with proportion to the damage they suffered.

The Iudge that doth wittingly make him winne the fute to whom it is not due in iustice, violates this commandement, and is oblidge to make restitution to the partie of what he may haue lost therby.

Say the like of him who protractes an vniust processe to a great length: and of the aduersaries who continue the pursutes of sett purpose, to consume them in law they haue to doe withall.

And of him too who to render iustice to the partie who has the right on his side, receiues some notable present or bribe.

The Physitian who prolonges the sicknesse, to draw more money from the patient, abuses his Arte to the preiudice of this Commandement.

Hethat by any vniust way, of what nature soeuer, hinders anothers aduancement, doth therein what he is forbidden by this precept.

Women who without the knowledge and consent of their husbands, spend any considerable summe, vpon what imployment so euer it be, violate this precept, and that too so much the more heynously, by how much the money is worse imployed.

Children who take away their parents goods, priuatly and against their will, transgresse what this diuine article of faith oblidges them to.

The like transgression they also committ, if after their fathers decease, they make not restitution of what they acknowledged themselues oblidged to.

He that spends farre aboue his abilitie, transgresses also this commandement, he being reputed to steale that from his familie, which he spends superfluously.

This is that which belongs to the 6. and 7. commandement which shall serue for your lesson; from which that you may drawe profit, you must place before your eyes Gods puritie, and the riches of heauen.

Gods puritie which without doubt will incite you, ( sith you are made to his likenesse ) to eschew and flye all carnall impuritie.

The riches of heauen, since it is most certaine that he that hath this apprehension liuely imprinted in his soule, will easily restrayne himselfe ( vpon the hopes of being riche in heauen ) from vsurping any thinge

in earth, which might hinder him one day to possesse so holy and so rich an inheritance. To this I exhorte you, and to pray to God for the Authour of this instruction,

Cor. 6. Neque fornicarij, neque adulteri, neque molles, neque masculorum concubitores regnum Dei possidebunt.

Leuit. 1. 8. Omnis homo ad propinquam sanguinis sui non accedet vt reuelet turpitudinem eius.

*The adulterous woman who certainly knowes that her child is not lawfully begotten, ought, at least, by her good husbandrie and sparine to endeavour to recompence the losse of the lawfully begotten.*

*The degrees of parentage prohibited (that is those wherein it is not lawfull without dispensation to contract marriage) are those which are betwixt the first and the fourth inclusively. So that kinsfolke cannot lawfully marie, without dispensation, till one of them be in the fifth degree.*

The degrees of affinitie which are prohibited, are those, which are betweene the husband, and the kinsfolkes of the woman in the 4. degree. And betweene the woman and the kinsfolkes of the intended husband in the same degree. Nay more betweene the God father, and the girle he held at the fount: betweene the God father and the child's mother, whether it were a boye or a girle. Betweene the God mother and the boye she christened, as also betweene herselfe and the child's father, whether it were a boye or a girle. Though this last affinitie as to God fathers and God mothers, is wont to be called spiritnall kindred.

The common opinion, is, that deflowering is said to be effected by the losse of the virginie, of the mayde, not of the man. How ever tho it be true that a mayde who looses her virginie, looses more then a man who looses it; because in the eye of the world she is utterly undervalued, which goes not so with the man: yet the mans first carnall action, is a greater sinne then the seconde: because by that he lost more then by the other, to witt the scale of puritie, and a qualitie, wherein was grounded a par-



ticular relation betwixt his flesh and the diuinitie: and putteth himselfe in danger by this action, to fall more easilie againe into the same sinne.

They that by force carie away a widow to marie her against her will, commit a Rape, As they also doe who de-boist and carie away another mans wife, 1. Tim. 5. It is death to abuse a religious woman, as in the Church, for example.

Crimen illud pessimum (nempe contra naturam) plures complectitur species. Molliciem de qua 1. Cor. 16. Inordinatum mulierum vsus; de qua Iude 20. Sodomiam de qua Gen. 19. Bestialitatem. Coitum hominis, vel fœminæ cum dæmone incubo vel succubo Mollicies est voluntaria feminis emissio extra vos mulieris.

Inordinatus mulierum vsus, est talis vsus, vt generatio inde sequi non possit. Vt verbi gratia, si fœmina desuper incumbat, vel si dum subiacet, retrahit se vir in emissionem: vel pharmaco, vel altero modo impedit conceptionem. Nota quod si dum mulier desuper incumbit, possit sequi generatio, tunc talis concubitus inter con-



iugatos, non est peccatum mortale.

Sodomia, est masculi cum masculo, vel foeminae cum foemina concubitus: vel etiam masculi cum foemina sed non in vase debito.

Bestialitas est copula hominis cuiuscunque sexus cum bestia.

*As he that should make vinnes and trees barren, by that meanes depriving those that planted them, of the end for which they were planted should doe him a huge displeasure, so also he that should deprive mariage of the procreation of children, which is the principale end therof should doe a thinge extreamely offensine to God, who instituted it to that effect.*

One may fauour luxurie three ways either by assisting a person who is already determined of himselfe to wickednesse, and desires ones helpe: or by exciting a person already corrupted (yet not otherwise of himselfe thinning of the occasion of sinne) and mouing him to it. Or in fin by corrupting a chastebody, and alluring him to sinne being otherwise innocent.

Noe charme can force the will, but onely perswade it by exciting mans ima-

gination which moues the will, by representing the object amiable, and so wakes the carnall appetite, which without forcing the will, spurrs it on to lust.

In extreame necessitie be it not esteemed to steale who takes anely what is necessary to sustayne life: for in such a case the taking away of another mans goods, is not vniust.

Restitution is an acte of iustice whereby we restore euery one his owne, whether we stole it from him, or had it some other way,

Restitution ought to be made to the owner if he be knowne, if not, it ought to be giuen to the Church, or the poore.

S. Aug. l. 30. Homil. 9. de verbis Apol serm. 19. si inuenisti & non reddidisti, rapuisti.

He that helpes, or consents to the taking away of anothers goods, is bound to restore the same, unlesse he that tooke it make restitution himselfe.

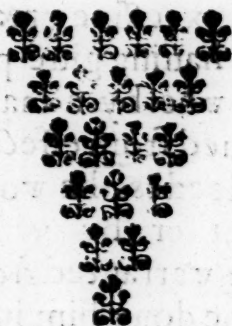
A quart' deson is a thinge notable in it selfe, so that he that steeles so much, whether from a riche or poore body, sinns mortally.

One may fraude another three man-

The 15. Lesson. 285

ner of wayes, either in substance, quality or quantitie In substance, by selling at bing that is spoiled, for good. In quality by selling one kind of weare for another. In quantitie by giuing a lesse measure weight or number in lieu of a greater,

The wife cannot giue almes without her husbands consent. And so they that receiue presents of married women, which they knowe they giue without their husbands consent, transgresse against the seventh commandement, and are bound to restitution.






# THE 18. LESSON

VPON THE 8. 9. AND  
10. Commandement.

*Thou shalt not breare false  
witnessse against thy  
neighbour.*

 OD'S goodnesse is so  
excessiue great, that  
hauing giue precepts  
wherby a man might  
be preserued from effectuall in-  
juries in deedes, he would also  
adde another by which he  
might be warranted from such  
as might be done him in words.  
To this effect he forbids bea-  
ringe of false witnessse, and  
with good reason too in conse-

quence to the prohibition of theft, sith lying is theife which steales away truth.

This commandement, in the first place, prohibites lying in iustice, that is, making any false deposition before a Iudge, who in vertue of his place makes in-  
quire touching the truth of a *facte*. In the seconde place he prohibites all lyes of what nature soeuer, and in what euer place they may be made.

Lyes are deuided into three kinds: that is, into malicious lyes, which are vsed expressely to preiudice and hurt ones neighbour: officious lyes, which are imployed to doe some one a pleasure, without preiudice to any: and merrie Lyes, which are made to laugh and be merrie with a friend.

Euery lye violates this precept, yet some more heynously

then others, the two last, being frequently vsed in such a manner, that they cannot well exclude veniall, and lesser sinnes.

He that accuses another in iustice, by imposing a false cryme vpon him, doth greiuously transgresse this commandement, and so much more heynously, in that he confirmes his false testimonie with an oathe. And they too likewise transgresse who cause such ill offices be done, consent to them, or hinder them not, while they haue power to doe it.

The Iudge also transgresseth who takes vpon him to iudge a cause which belongs not to his iurisdiction: and he who iudges otherwise then he sees to be iust; since it is manifest, that noe falshood can proue so preiudiciall to a man, as that which is strengthend by the authoritie  
of a

of a iudgement.

An Advocate or Proctour who defends a cause which he knowes to be evidently vniust, or euen defends a good one by lyes, is not exempt from fault.

He that makes a false contract, as also he that doth witness the same, breakes this commandement, and is lyable to a great cryme.

He also, who, out of iustice, imposes vpon his neighbour some fault which he did not committ, some vice which he is not guiltie of; some action which he neuer did; some word which he neuer spoke; & that to wronge him in any sorte; doth greatly violate this precept.

The like doth he who exaggerates anothers fault, who discovers his secreete to his detriment, who interpretes his actions in an ill sense, which

One is bore a good one, who denyes  
 bound some vertue which he acknow-  
 to take ledges to be in him, or ob-  
 an in- cures the lustre which it ought  
 dfferent to haue. Finally he who vses  
 thinge silence to anothers disaduan-  
 in agood tage, and doth not prayse his  
 sense & neighbour when he ought:  
 thence seeing that we hold not onely  
 one is that he lyes who speaks against  
 esteemed his conscience, but he too, who  
 s o lye takes thinges otherwise then he  
 n hen should, and passes ouer in si-  
 be ra kes lence what he ought to declare.  
 it in an ill.

They againe, who in lieu of speaking ill of others, doe flatter them, and for selfe ends, ascribe such qualities to them as they deserue not, doe also transgresse.

And if he who tells a falshood in what matter soeuer it be, doth transgresse this commandement: much more he, who in matter of religion, which is



a thinge of greatest importance, professes lyes, and makes a false vse of the scripture to confirme it, as doe the heretikes; or dissemble in point of their beleife, as some badd Catholikes doe; when they are among the enemies of our faith.

He who knowes a cryme; and yet reueales it not, being duely called to it by iustice, fayles in his dutie against this commandement, vnlesse he be a kinsman, or one of the counsell of the partie accused, in which case he is not bound to reueale the truth he knowes, vnlesse it be in matter of Treason.

When the censures of the church doe inioyne vs to reueale the truth we conceale, the fault is yet more heynous.

He that is able by his testimonie to redresse a wronge, breakes this commandement,

if he sayle to giue it.

He also breakes this commandement who reueales a secrete imparted to him, vnder a veile of concealing it : or he that discloses some notable defect in his neighbour, which is otherwise vnknown. Since to speake a truth which one ought to conceale, has the force of a lye.

He that will not confesse his cryme, when he is conuincd in iustice by full & legall proofes : and he on the other side, who accuses himselfe of what he is not guiltie, doe both of them transgresse this commandement : it neither being lawfull to denye an euidently knowne truth, nor to auouch a thinge which is not.

This is that belongs to the eight commandement, whence we will passe ouer to the 9<sup>th</sup>. and 10. to make vp this lesson.

The 9. and 10. Commandement.

*Thou shalt not covet thy neighbours house, thy neighbours wife, his manservant, nor mayd-servant, his ox, his asse or any thinge that is his.*

**G**ODS lawe being spirituall, and consequently being as well to regulate the interiour as the exterior man, by the two last commandements of the seconde Table, God would particularly prohibit the interiour motions of the will, least we should conceive as the Iewes did (whom our Saviour reprehends in S. Matthew the 5.) that our exterior actions were onely forbidden; but that contrariwise

we should know : that true iustice in the sight of God , is not satisfied with the outward rectitude of our workes alone, but requires the interiour with all.

To learne what this interiour rectitude ought to be, we must know how to distinguish three interiour actions, by which ; as by three stepps we descende into sinne. To witt , by suggestion, delectation , and consent.

Snggestion is the proposition which the diuell, the flesh, or the world makes to vs , vpon the obiect of some temptation.

Delectation is an act by which we sett our selues to thinke of that proposed obiect with delight.

Consent is an acte by which the obiect presented to our vnderstanding, is imbraced in

desire.

The first of these actions being considered alone, is neuer sinne because the feelings of our flesh be they neuer so great and violent are neuer guiltie of fault, if they be not accompaigned or consented to by the will. Nay contrariwise, if the temptation be repulsed without taking pleasure in it, and consenting to it, it is meritorious.

The seconde is sometye, but not alwayes sinne. It is sometye sinne; because he that takes pleasure deliberatlie, and settles his mynd vpon a dishonest thought, exposes himselfe to giue consent to the same, and so sinnes by the complacence which he takes in euill, and the hazard he runs to giue himselfe ouer to a perfect consent.

It is not alwayes sinne, because a man may chance (fol-

lowing this first motion wherof he is not Master ) to take pleasure in a thing, which he afterwards detests when he putteth his iudgement to it, and discourseth the thing by reason.

The third is alwayes sinne, because nothing being sinne which is not voluntarie, it is in the consent and will wherin sinne formally consists.

The last, and seconde too (in so much as it is sinne) are forbidden, and that not onely in point of the sinne of the flesh, and theft, but euen, in euery kind of sinne.

These two last commandementes which expressely and by name prohibite the desire of another mans wife, and of any of his goodes, doe also tacitely, yet intelligibly, forbid vs all desire of things that are prohibited by the law.

They tacitely forbidd the desire of all thinges prohibited, since they speake not in expresse tearmes. They forbidd them intelligibly, sith it is obuious for euery one to thinke, that seeing the desire of any mans wife and goods are forbidden, (which are the thinges most wishfull of all prohibited thinges, because they carie with them more colour of profitable and delightfull goods) as it is by this commandement, the desire of all the rest lesse delightfull in themselves, are rather forbidden.

It is most euident that euery desire of a prohibited thinge is vnlawfull, and declared to be such by these two last commandementes.

Hence it followes that all men without exception, that desire any thinge what euer it be;

which is prohibited by either of these commandements, or euen without hauing a formall desire, deliberates whether he should desire it or noe; and willingly stayer in this thought with delight, transgresse these two commandementes.

This is what belongs to the two last commandements, which will serue for your lesson, whence you may draw much profit, if you place two considerations before your eyes.

In the first place consider, that though we may dissemble in this world, we are able to hide nothing from God who sees all: and therfor if it be most certaine that we would neuer tell a lye, did we thinke it would be certainly descouered to him to whom we would tell it, so we should much lesse doe it, did we reflect that God sees all,



and he, as being the souueraigne truth, takes particular vengeance of those that violate it

In the seconde, consider that the soule is the most noble portion of man, and that, wherein the image and resemblance of God is particularly engrauen, and hardly shall you be able to make that reflection, without firmly resolving to keepe it pure and neate, and consequently freed from all the desires and cogitations which might defile it.

Please, to dwell vpon these considerations, and to pray to God for the Authour of this instruction.

*False accusers are worse then the Diuell, who at the last iudgement shall onely accuse vs of the sinnes we haue committed.*

*The common opinion is that in ciuile matters, the Iudge is bound to Iudge,*

Secundum allegata & probata against his owne particular knowledge. In criminall matters also, the more common opinion, is, and it is S. Thomas too that he may lawfully, iudge secundum allegata & probata, against his owne knowledge. Howbeit he is bound to omitt noe endeavour to make knowne his innocencie whom he knowes to be guiltlesse.

Many hold that soueraigne Iudges, as Kinges and Princes, are bound to iudge according te their consciences, though the prooffe run to the contrarie.

A fraudulent Contract oblidges him whomade it, to make restitution for the dammage caused therby.

Detractio est ablatio famæ per verbacum intentione nocendi.

This commandement doth not onely oblidge vs to speake noe ill of our neighbour, but contrarily binds vs to speake well of him.

If the sinne be secrete and hidden and can be proued by noe other; and he who knowes it, had it onely from the criminall himselfe who imparted it in secrete If the partie accused be other wise repentant; or els if the accuser should fore-

see that he should incurre some notable damage by his deposition, he is not bound to declare what he knowes.

By our neighbours house and his field we are to understand all his immoneables. Further, his nobilitie and power which we are forbidden to enuie.

By the man seruant and mayd seruant, we must understand all reasonable creatures. By the oxe and asse are meant all thinges animated with a sensitiue soule, whether fitt to feed vs as the oxe, or to doe vs service as the Asse. By these, and what euere els belongs to him, all inanimated moueables, as money, iewells, corne, fruite and other thinges, are prohibited, sith God forbids all ill desires, as in particularly that of his wife, aboue all other thinges as being the thinge to which he has most inclination, and his cheife desire.



# THE 19. LESSON V P O N T H E. C O M - mandement of the Church.

**H**AVING now taught you what belongs to Gods commandmentes, it followes, that I should instruct you concerning the commandements of the holy church, which all Christians are bound to obserue.

The church hath made diuers ordonnances, some of them for one sorte of people, and some for another. But we may reduce all of them to foure, which are to be obserued by all Christians in generall, and which you ought to know in parti-

cular.

We are bound to keepe the precepts of the church together with Gods, both because the church deliuiers them by vertue of the authoritie which she receiued from God, and also because God that commands the obseruance of his, commands withall, in diuers passages of the holy scripture, that those of the church should also be obserued.

These foure ordonnances conteyne, that we ought to keepe holy she festiuall dayes commanded by the church.

That we keepe the fastes which she appointes.

That we confesse our sinnes once euery yeare.

Finally, that we receiue the blessed body of our Redee-mour at easter,

The church giues these pre-

*LUC. 10*

*qui vos*

*aud*

*me au.*

*dit, &*

*qui vos*

*spernit,*

*me sper-*

*nit.*

*Ma. 28*

*Si au-*

*tem Ec-*

*clesiam*

*non au-*

*dieris,*

*sit tibi*

*sicut*

*Ethni-*

*us &*

*Publi-*

*canus.*

cepts not to lay any new loadē vpon the faithfull, ouer and aboue Gods commandements, but contrariwise to solace them in the obseruation therof, and to facilitate their accomplishment.

To this effect, besides son-days, she commandes festiuall dayes, to thend that we might obserue Gods commandements with so much more faeilite, by how much more tyme we haue to be instructed therin, and to consecrate our selues to his seruice.

She inioynes vs fasting, that by subduing the flesh, we might render the obseruing of continencie, and other commandements, so much more easie, by how much lesse force the body hath left it, to beare away our mynde to concupiscences.

She oblidges to confession,

that being purged of our crimes, we might haue lesse occasion left vs to flyd backe againe, there being nothing that more waighes vs downe to sinne then sinne it selfe.

She commands the receiuing of the holy Sacrament of the Euchariste, that therby we might receiue strength, to comply with our obligations, nothing being able to contribute more to the obseruation of the will of our Sauour, then our Sauour himselfe.

So that the ayme and end of the churches commandements, is nothing els but to facilitate the wayes of mans saluation, and therfor all Christians, for this reason, ought religiously to obserue the same.

See holy dayes thou sanctifie.

To what the church-commands doe tye.

**V** V E sayd in the third cōmandement of God, that the light of nature taught vs, that it was reasonable that we should assigne some tyme wholly to God : but that to giue him more or lesse of our tyme, and some sett tyme rather then another, was a thinge which depended vpon humane institution.

We said also that the Apostles vpon this consideration had changed saterday into sonday.

Now you are to know, that for the same reason, the Church has instituted, and established



some holie-dayes besides son-day : and that vpon this consideration , that sith the tyme allotted to Gods seruice is not prefixed, the obligations which we owe him would easily require, that we should giue him more then one day a weeke, especially considering the advantages we haue therby , as we intimated aboue.

To this purpose the Church hath made choyce of certaine dayes , in which God performed the cheife mysteries of our faith, or els caused some signall action to be done by his seruants, and commanded that they should be kept ; as also in the olde lawe , many holy dayes were solemnised , howeuer in the lawe of Moyse the saboath onely was mentioned.

This is the reason of the institution of holy dayes. But to

insiste more particularly vpon  
the manner of sanctifying them,  
or to putt downe the diuers  
wayes by which we transgresse  
the commandement oblidging  
vs ther vnto, is not needfull,  
because the feastes being to be  
kept after the same manner that  
sondays are, what we haue de-  
liuered touching the sancti-  
fying of the one, will come  
home to the sanctifying of the  
other.

Obserue the Fastes vvith  
christian care.

*Vv*hich by the Church injoy-  
ned are.

**T**HIS word *faste* signifies  
noe other thinge in ge-  
nerall then abstinence. The  
scripture commands the *faste*,  
and the Church prescribes the

sett tyme of fasting, and how  
it is to be kept.

Both of them appoint fasting  
for many respects, which are all  
aduantagious to Christians.

To bridle the concupiscence  
of the flesh, which is so much  
lesse importune and preualent,  
by how much its strength is  
weakened.

To rayse vp our harte to God,  
since it is certaine that by how  
much the body is lesse reple-  
nished, by so much lesse is the  
soule ( which is loaden by its  
waight ) bowed downe to the  
earth. Finally to satisfie for the  
paines due to our sinnes, since  
this worke is not done without  
difficultie and paine.

The appointed tymes of fa-  
sting commanded by the  
Church are diuers, and the  
manner different.

That the tymes are diuers, is

evident; for we haue lent which was instituted by the Apostles, to imitate our Sauour in his fortie dayes faste.

The Imber dayes were established by the said Apostles, to consecrate the foure seasons of the yeare to God.

Pope Calistus who  
lived  
neere vpon the  
Apostles  
tyme,  
established the  
Imber  
faste foure tymes  
a yeare  
But he  
cōfessed  
that  
three of  
them  
were  
kept before his  
tyme,  
in her  
origine  
therof

The vigills, or Eues of feastes, were inioyned by the Church, to prepare and dispose our mynds, to rayse themselues vp to God vpon the dayes which she appointes to be solemnised.

Frydayes, and saterdayes in memorie of our Sauours passion, who dyed on the first of these dayes, and passed the second in his sepulcher.

The Rogations, to free vs from certaine miseries with which we were afflicted.

That the manner of fasting is different, is cleare, in this, that we passe lent otherwise then the

Imber days, and vigills: and these againe, in another manner then fry days, saterdays and the Rogations.

In lent we are bound to absteine from flesh, and egges, and to make noe more then one compleate meale a day, towards twelue a clocke. I say one compleate meale, because the Church ( whose meaning is so to bring the flesh vnder, as that yet it may bring noe prejudice to it ) permits a smale collation at night of foure ounces of bread onely, or of bread and fruite all together.

Vpon the Imber dayes and vigills, egges are permitted. It is sufficient to absteine from flesh, and to make but one full meale, together with a collation as in lent.

Vpon frydayes, saterdayes, and Rogatipns, abstinence from

found.  
Hence  
accor-  
ding to  
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gustines  
rule we  
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came  
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the A-  
postles.  
The ro-  
gations  
were ap-  
pointed  
by the  
French  
by reaso  
of certai  
ne earsh  
quakes  
which  
troubled  
them, so  
saith S.  
Gregorie  
of Tours  
in his  
Hist. of  
France  
l. 1.

fleſh is onely commanded; it being otherwiſe permitted to eate egges, and diuers full meales.

Theſe are the diuerſities of the abſtinences commanded by the Church.

He that eates fleſh vpon a day forbidden without the Churches diſpenſation, which giues it to ſuch as haue neede, ſinne mortally as often as they eate it.

They doe the like, who procure, or dreſſe it, if they know that the parties doe otherwiſe then they ought.

They that vpon the imber dayes, vigills, and in Lent, doe not content themſelves with one compleate meale, and ſuch collations as the Church allowes, but doe ordinarily make diuers meales, commit as many mortall finnes, as they paſſe

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passe dayes after this manner,  
hauing otherwise noe necessi-  
tie.

I say without necessitie; be-  
cause the Church which doth  
all for the good of her children,  
doth oblige none to that  
which might be a notable preiu-  
dice to them. and withall that  
seeing it is her intention to for-  
tifie the mynde of man, by wea-  
kening his body, it euidently  
appeares, that they who haue  
their bodys sufficiently kept  
vnder by other meanes, are dis-  
penssed of this obligation.

In this number are those, who  
not being yet come to twentie  
yeares old, haue the weaknesse  
of too tender yeares: and they  
again, who haue passed fixtie,  
haue the weaknesse of old age.

Sicke persons brought low by  
their infirmitie, inioye the same  
priuiledge.

Women great with child, and nurses are in the same tearmes, hauing neede to repaire their strength decayed by the nourrishing of children, to whom they giue life.

Such pouertie as affords not one full meale, excuses him that suffers it, hauing his courage sufficiently abated by that burden, without ouerloading himselfe with fasting too. In a word all necessarie labour either of body or mynde, which notably dissipats mans strength, as is that of the husband man, and trades man who are forced to gayne their liuely-hoode with the sweate of their browes.

Such as these are free from fault, though they do not faste, howbeit they are lyable to it, who breake their faste without the foresaid considerations.

In the same tearmes are the



Inne keepers, who for greedinesse of more gaynes, excite men not to faste.

And they yet in worse termes, who not fasting themselves, incite others to doe the same, since in so doing they commit a double fault.

*Confesse thy sinnes each yeare  
at least*

*Once, if noe more, to thyne  
owne priest.*

**T**HIS precept oblidges eue-ry one who is come to the vse of reason, to make an intire confession of his sinnes, such as we shall hereafter represent it, to his owne proper Curate, or some other by his order.

At Eight yeare old we are commonly esteemed to begin to haue the full vse of reason.

The Church doth not parti-

cularly prescribe the tyme when we ought to confesse, yet wheras we are inioyned by her to communicate at Easter, and that we cannot doe it being in state of sinne, it is euident that if we confesse but once it must be at Easter,

This commandement giuen by the Church of confesseinge once a yeare, derogates not from the obligation we haue to confesse vpon diuers occasions, there being none that doth not knowe by the light of reason, that he is bound by his owne interest, to confesse as often as he finds himselfe in dāger to loose eternall life for lacke of this sacrament.

*At Easter fayle not to receaue.*

*The God who dye'd thy soule  
to saue.*

*In great  
Paris-  
hes you  
may ex-  
tend the  
tyme of  
Easter,  
by reason  
of the ab-  
undance  
of people  
which  
could  
not othe-  
rwise  
comply  
with  
their du-  
tie there  
being  
but few  
priests.  
And  
therefor  
in such  
parishes  
their of-  
fice be-  
gin to  
commen-  
ce from  
Mid-  
Lent.*

**T**HIS commandement doth oblige a'l those who are of yeares capable to consider the greatnesse of this mysterie, and to discerne this sacred foode from that common meate which we daylie receiue.

Twelue yeare old is commonly esteemed the tyme that we attayne to this capacitie.

Easter is the tyme appointed, because it was the tyme in which our Sauour himselfe celebrated this mysterie, and in which too, the Paschall lambe was anciently eaten, being the principall figure of this sacrament.

By the tyme of easter we vn-

derstand eight dayes before,  
and eight dayes after the feaste.

One was bound heretofore  
to communicate thrice a yeare,  
at easter, Whitsontyde, and  
Christmas: but now the Church  
for the hardnesse of mans harte,  
hath reduced those three obli-  
gations to one onely commu-  
nion; yet counsell should moue  
vs freely to doe what men were  
anciently oblidge to.

So that who soeuer is danger-  
ously sicke and like to dye; or  
vndertakes any longe voyage  
by sea, or exposes himselfe in  
warrs to danger of death, is  
oblidge to make his confes-  
sion.

They againe who vndertake  
any function which they cannot  
discharge lawfully, being out  
of the state of grace, are sub-  
iect to the same obligation, be-  
cause though they be not in

actuall danger to loose eternall life, yet they hazard to loose right to it by this action.

And therfor the end of this precept is not to notifie to Christians, that they are onely oblidge to confesse once a yeare, but rather to teach them that though all the yeare longe they should find themselves in noe occasion, where the light of nature should discover to them that they are oblidge to confesse, yet by vertue of the Churches commande, they are bound to purifie themselves by this Sacrament once every yeare.

The place of communion, to complye with this precept, is ones parishe, while one is resident therein, since in that case he cannot communicate els where without his Pastours licence.

To communicate one ought

to be purged from sinne by a good and valide confession, and be fasting from midnight, vnlesse he were sicke.

All they transgresse this precept, who passe whole yeares or the holy tyme of Easter without confession or communion, whether that proceede out of pure negligence, or that they will not depart from some rancour of harte, or els that they will not abandonne some loue which doth possesse them in a word, for what euer cause, or vnder what pretext soeuer, vnlesse it be onely for want of meanes to discharge themselves of their dutie.

This is that which belongs to the commandement of the Church, which will serue for a lesson, whence you may drawe noe smale profit, if you reflect that she from whom you re-

ceiue them is your mother, for you cannot conceiue that she presentes them to you in qualitie of mother, but that it is for your aduantage, and consequently that you ought to dispose your selfe to imbrace them with ioye, and religiously to obserue them. I exhorte you therto with all my soule, and to pray to God for the Author of this instruction.

*The commandement of the Church to pay Tythes, is conteyned in the third of the seconde table of Gods commandementes: thou shalt not steale.*

*The commandement of hearing Masse upon holy dayes, if by holy dayes we understand sonday, is found in the third commandement of the first table, which inioynes the sanctifying of the Saboth day,*

*If by festiuall dayes we onely understand those that are appointed by the Church, it is comprised in the first com-*

mandement of the Church, which commands the sanctifying of holy dayes: hearing Masse being one of the principall meanes to sanctifie them.

The commandement of not celebrating marriage in Advent, and Lent, is not inserted in the text; because it is sufficient that the Pastours haue the particular knowledge of it.

More holy dayes then sondayes are appointed by the Church, that the people may haue more tyme to be instructed, to praye, and applye themselves to good workes.

The word, faste, signifies noe other thinge in generall then abstinence: yet whereas a more perfect abstinence best deserves the name, we doe not onely by the word faste understand absteyning from fleshe, but further such an absteyning as to eat but one meale a day absteyning from fleshe alone, without omitting our wonted meales: and here upon they were called halfe fastes by our forelders, not absolute fastes, Tert. l de ieiunio.

There are three sortes of fastes: the naturall Ecclesiasticall, spirituall or metaphorically,

The naturall consistes in absteyning



from any thinge that hath a gust. The Ecclesiasticall in a voluntarie absteyninge from flesh, according to the Churches commande. The spirituall or metaphoricall, in absteyning from sinne, and ill thoughtes which leade vs to it.

S. Aug. Ep. 8. ad Casulanum: in Euangelicis & Apostolicis literis video præceptum esse ieiunium: quibus autem diebus non oporteat ieiunare, vel oporteat, præcepto Domini non inuenio definitum.

Wherefore Lent faste was instituted in the springe, when the heate of h<sup>e</sup> sunne begins to make the bloud boyle. And the fastes of the eues of festiuall dayes, when we ought to applie our selues to pietie.

Can. Apostolorum 68. Hieron. Ep. ad Mercellum, aduersus Montanum. Leo ser. 6. & 9. in Quadrag. Aug. Ep. 118. ad Ianua l. 4. de Bap. c. 24. teacheth thatt he custome which is obserued all the Church ouer, whose origine yet cannot be found, descendes downe from the Apostles. Aug. Ep. 119. c. 15. qua parte anni congruentius Quadragesima constitueretur nisi condigua Dominicæ Passionis.

The iamberdays in Lent, are appoin-

ted to consecrate the approaching spring tyme. Those at Pentecost to welcome the sommer: Those in September to blesse Autumne, And those of December to receiue winter.

It was a custome anciently to fast Wednesday and fryday in memorie of our Saviours B. Passion: because on wednesday he was sold, and crucified upon fryday.

Clem. l. 9. constit. Apostolicorum 2. 16. Aug. Ep. 86. Amb. in cap. 4. ad Romanos Innoc. 4. Ep. 1. But at present wednesday faste is changed into saterday in honour of our Saviours burials, &c.

The primitive Christians were wont of old to eat but one meale all the day: but the Church esteeming that too austere, was willing that we should eat that meale about twelue a cloke, in lieu of staying till night: yea further permits vs to take a smale collation at night.

He that considers the advantages of frequent confession, will not, without necessitie, content himselfe with confessing once a yeare: since it fortifies vs against the temptations of the Diuell; reclaimes vs from sinne; conserues grace; gines vs

more facilitie in doing our dutie; augments glorie in the next world; and lessens the paine we are to pay there.

Easter or Pascha signifies a passage, because the paschall Lambe which was wonte to be eaten about that tyme, was instituted in memorie of the children of Israels passing through the reede sea. De Consec. distinct. 2. cap. Et si non frequentius. Luc. 22. necesse erat occidi Pascha,





# THE 20. LESSON

IN SEQVALL TO THE  
Commandements of God  
and the Church.

**H**AVING explicated vnto you the commandements of God and the Church, and layd before you the manyfold transgressions which are committed against them, it much imports vs all to know their different malice; that you may so much more diligently eschew the more greiuous faults, by how much you better know them.

Some of them are onely veniall, the others mortall finnes.

Veniall finnes are those which

though they be displeasing to God, yet are they not disagreeable in such a measure, as that in consideration of them we should deserue to be depriued of his grace, and condemned to eternall death.

Mortall finnes are they which are so displeasing to God, that they make vs deserue to be depriued of the life of grace, and to be throwne into eternall death.

The diuersitie 'of the nature of these two finnes, issue originally from two thinges, from the litlenesse or greatnesse of the matter in which we deale, and from the perfection, or imperfection, of the consent giuen in such an action.

If the matter be slight and of smale importance, as it is in words, that are meerely idle, or of the theft of a thinge of

small consequence, the sinne is noe more then veniall.

If on the other side, the motion which moues vs to acte, though euen against the most important commandements, be otherwise sudden and without deliberation, the sinne is noe more then veniall.

But when we giue a perfect and deliberate consent to an action in a matter of importance, that is, an action notoriously opposite to some dutie we owe to God, or to our neighbour, it is a mortall sinne.

This is that which belongs to the distinction of sinnes veniall or mortall, in consequence wherof you are to know, that mortall sinne is further waighed in different ballances, that is to say, that, some are greater then others.

These different waighes of

mortall sinne are discerned, either by the disproportion of the object they looke vpon, or the inequality of the matter, or lastly by the diuersitie of the motiues which induce vs to committ them.

By the disproportion of their object: it being euident that one that speakes vnorthily of God offends more greiuously, then he that speake amisse of his neighbour.

By the inequality of the matter, he being farre more coulpeable who committs a carnall sinne against nature, then he that committs simple fornication.

By the diuersitie of the motiues, which induce vs: sinnes of frayltie being lesse, then sinnes of malice: and these last againe, being so much the more heynous, by how much the

malice is greater.

Hence it comes that Diuines declare that sinnes against the first table are more greuous, then those of the seconde : because God is a more noble object then our neighbour.

Thence it is againe, that they say, that foure sinnes crye to God for vengeance, that is, willfull murder, carnall sinnes against nature, the oppression of the poore, the widowe, and the orphant, and the refusing the hireling the wages due to him; because they are done in so importante matters, that their iniustice not being able to be hidd by any thinge that is vnder heauen, cries out for vengeance against it selfe.

Thence also they tearme fixe sinnes horride and abominable: that is, despaire of ones owne saluation, presumption to be



saues without merites, resisting of knowne truth, enuying Gods grace in any neighbour, obduration in sinne, finall irrepentance, sinnes against the holy Ghost, because they are done out of a certaine malice opposite to Goodnesse which is attributed to the holy Ghost.

It is not yet enough to know how to discerne the waight of all sinnes, but it is also necessarie to point out their sources; that is, the rootes whence the transgressions of the commandments doe spring; that so cuttinge them off from your selfe, as much as you are able, the badd fruites which they yeild may haue noe place in you.

The seauen capitall sinnes, which we commonly call deadly sinnes, are the rootes whence the transgressions of the

commandementes sprout out.

These seauen finnes are ,  
pride , couetousnesse , enuie,  
luxurie , gluttonie , anger,  
flouth.

And cleare it is , that these  
finnes are they , which bringe  
vs to violate the commande-  
ments of God, and the Church.

Pride begettis Idolatrie ,  
comtempt of parents, and some  
tymes manslaughter.

Couetousnesse brings out  
murder, letcherie; stealth; and  
false witnesse.

Enuie is cause of false witnesse  
and manslaughter withall.

Luxurie produceth adulterie,  
and all the other transgressions  
of the sixth and ninth precept.

Gluttonie causes impuritie  
and stealth.

Anger begettis oathes , man-  
slaughter, and false witnesse.

In conclusion flouth hinders

vs to sanctifie the holy dayes and sondayes, and in generall, causes vs to omitt all that is positiuely commanded vs by these precepts.

These seauen sources of the transgressions of Gods will, haue seauen also contrarie to them : that is to say, seauen vertues which doe as much facilitate the commandements of God, as these seauen sinnes diuert vs from them.

These seauen vertues are humilitie, liberalitie, charitie, chastitie, sobrietie, patience, and diligence.

It is manifest that these vertues render the obseruation of the commandementes of God, and the Church easie, since euery one is able to see that the humble man will neuer raise himselfe to such a highth of pride as to miskenne his God,

and despise what he ought to honour.

That he that vses liberalitie of his owne, according to his abilitie, will hardly euer be brought to an vnlawfull and base action, to gett what belongs to another.

That the charitable man, who loues his neighbour, will easily conserue himselfe from what enuie would throw him into.

That the chaste person will find noe great difficultie to exempt himselfe from all the impurities, to which flesh and bloud would leade him away.

That one giuen to sobrietic, will easily eschew the faults which gluttonie inclynes him to.

That the patient man doth hardly suffer himselfe to be transported to oathes, blasphem-

mies , and murders , since he hath a vertue in him which is powerfull enough to make him suffer all the iniuries with patience , which might throw him into such disorder.

Finally that one that vses diligence in thinges indifferent, will not be found slouthfull in thinges appertayning to his dutie.

Take this for your last Lesson vpon the commandementes of God and the Church , whence you shall reape much fruite, if you ponder diligently what are the qualities which moue you to transgresse them , and what those which facilitate the keeping of them. Since one cannot possibly consider the impuritie of the one, and the puritie of the other , but they will be moued to imbrace the vertues wherof we haue spoken, which

so well become a Christian,  
and flye the contrarie qualities,  
which are absolutly preiudiciall  
to him. I exhorte you therto  
as much as I am able, and to  
pray to God for the Authour  
of this Instruction.

*A sinne in generall, is a voluntarie  
commission or omission against the lawe  
of God.*

*One man offends another diuersly:  
sometymes in such a manner that it  
were enough to breake friendshippe.  
Some tymes againe the offence is such,  
as that, though it doth other wise in  
some sorte displease, yet it doth not so  
much as make one dreame of breach  
of friendshippe.*

*To steale a farthing or a pennie, is  
noe mortall sinne, unlesse it were stolne  
from one so miserably poore, that thereby  
he were depriv'd of his dayly foode.*

*If a manshould casually meete with  
one upon the way who should offend  
him, without hauing any foresight  
therof, and here upon without delibe-  
rating whether he ought to repulse the  
offence*

offence or not, he should be so transported by passion that upon a suddaine, or first motion, he should commit some outrage against him that had offended him, that offence would be onely a veniall sinne in the sight of God; especially if as soone as he comes to make reflection upon what he hath done, he be sorie for it. Whereas contrarily, if coming to make reflection of it, he be glad that he had basely abused him, that delight would be a mortall sinne, supposing the wronge done were greatesse, the action in it selfe was but otherwise a veniall sinne.

We transgresse Gods lawe either by ignorance, by frailtie, or by malice. Sinnes of ignorance are concerned to be against the sonne; because he being produced by the Fathers understanding, wisdom and knowledge is attributed to him.

The sinnes of frailtie are said to be against the Father, to whom we attribute power, as having his being from himselfe alone, and being the source and principle of all thinges.

The sinnes of malice are against the holy Ghost as being produced by love

which hath goodnesse for its obiekt, to which malice is contrarie.

Ignorance is either invincible, or grosse: if invincible, it is free from sinne; if grosse: it puts on the nature of malice: since a man is reputed to doe that out of malice, which he commits through the ignorance of the things he is bound to know.

The sinnes which are done against the holy Ghost through malice, are said in S. Matt. neither to be forgiven in this world, nor in the world to come: which yet signifies nothing els but that they are hardly pardonned. Like as we terme a sicknesse incurable, not because it is never cured, but because ordinarily it is not cured. And sinns of that nature are said to be difficult to be cured: because it rarely happens that such as are subiect to them, become truly penitent.

The commandements doe particularly forbid the seaven deadly sinns, as being the rootes whence the transgressions of the same commandements springe, and further they commande the vertues contrarie to them; in so much as they conduce not a litle, to warrant vs from



falling into the transgression of the said commandementes.

We are to obserue that the sinnes which we commonlie call deadly, are not so indeede but onely when they bringe along with them some notable preiudice to the honour of God, or our neighbour. And that therfor they are mortall, not in that they are alwayes such, but, because they are the source of many mortall sinnes.

Pride is a qualitie which puffes up a man aboue what is due to him with depressing all others.

Conetousnesse is a disordinate appetite after the goods and riches of this world.

Enuye is a qualitie which workes a displeasure in vs at anothers prosperitie, as though ours were lessend therby.

Luxurie is an inordinate appetite of carnall pleasures.

Gluttonie; an irregular appetite of eating and drinkinge, which makes vs committ excesse, either in point of the qualitie, desiring too rare dainties, or in respect of the tyme, to witt when they are prohibited.

Anger is a disorderly desire of reuenge.

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*Slouth* is a certaine disgust, which hinders vs to performe the good which we are oblidge to.

*Vertue* is a qualitie imprinted in the soule of man which inclines him to goodnesse, and gives him a facilitie in performing the same; and by that meanes makes him merite the title of good.

*Vice* is a bade habite and custome which we take to doe ill, which we acquire by multiplying sinfull actions.

*Humilitie* is a qualitie wherby we ascribe all that we haue to God, and it makes vs stoope betwixt our neighbour in our heart, as also in our outward portement as farre as reason requires.

*Liberaltie* is a qualitie which inclines vs to bestowe bountifullly vpon our neighbour, and to value our riches as well in order to him as to our selues.

*Charitie* is a loving qualitie, wherby we wish as much good to our neighbour as to our selues.

*Chastitie* is a qualitie, which makes vs continent in our selues, with a resolution to conserue puritie of body and mynde.



# THE 21. LESSON BY WAY OF PREFACE to Prayer.

**H**AVING seene what  
a Christian ought to  
belecue, and what he  
ought to doe, it is ne-  
cessarie to know the meanes  
wherby he may be able to com-  
plie with these two obligations.

Man of himselfe is able to doe  
nathing, he is wholly impotent  
without the ayde of the Al-  
mightie : marrie by his grace,  
nothing is impossible.

There are two meanes by  
which man obteynes grace;  
prayer wherby he demands it,  
and oft obteynes it : and the  
Sacramentes, which are insti-  
tuted by God as the ordinarie  
meanes of conueying it into

our soule.

A Christian therfor ought to be instructed in what belonges to prayer, and the Sacraments, that by these two wayes he may receiue Gods grace to accomplish the dutie he stands oblidge to.

To this purpose I will teach you what you are bound to know in this behalfe.

Prayer is an action, by which we testifie to God the desire of our harte, and beseech him to grant vs the same for our owne good and his glorie. The fruites of prayer are great, it distinguisheth man from all the beastes, which being deuoyde of reason, are deprived of prayer, which is a singular priuiledge therof.

It impetrates remission of sinne: it makes satisfaction for it, in so much as it is a worke

accompanied with paine.

It merits increase of grace; being made by one who is already in state of grace.

It augments hope and confidence in God, it being a cleare case that the more we frequent ones companie, the more familiar and confident we grow with him.

It inflames charitie, it being a thinge impossible that one should conuerse frequently with God who is all fire, without being inflamed by those sacred flames.

It augments humilitie, and feare; it being most sutable to reason, that he who is continually beging, should humble himselfe like a beggar; and learne to feare to offend him, whose helping hand is necessarie for him euery moment.

It giues a spirituall guste, and

begetts the contempt of the world in our hartes : it being manifest, that he that rayses vpp his mynd frequently to celestiall thinges, cannot but relish them, and contemne earthly pleasures.

It makes a man become honorable, not onely in the eye of the world, but euen to the Angells themselues, who cannot see a soule haue frequent conuersation with God, but they particularly reuerence it.

These are the fruites of prayer not indeede of euery prayer, but of that which is accompaigned with due conditions, which I will deliuer to you in a few words.

Faith is the first condition of prayer, by which we beleue that God, to whom we direct our prayers, is both good, and powerfull, to grant vs our de-

mande.

The seconde is hope, wherby we expect it, and begge it with confidence, how euer it is not altogether certaine that God will grante vs our request.

The third is, that while we pray, we be either clenged from sinne by grace, or at least be repentant at harte, with desire of amendement since it is certaine, that if God doe sometymes heare the prayers of an obstinate sinner persisting in his sinne, it is by an extraordinarie goodnesse, which he shewes but verie rarely in such circumstances.

The 4. is humilitie, it being a thinge most consonant to reason that he who demands, should humble himselfe before him of whom he begges a fauour, and confide in his goodnesse, not in his owne merites.

The 5. is deuotion , it not being sufficient to aske with our lipps but with our harte ioyntly, with care, sollicitude, and an ardent desire to obteyne our sute.

The 6. is perseuerance , God not being content to heare vs aske once onely , but verie frequently to trye our constancie.

The 7. is to aske thinges necessarie , or at least conducing to our saluation. It being euident that he who asks any thing contrarie to his saluation deserues not onely not to be heard, but euen to be punished: and that he who demandes thinges vnprofitable doth not powerfully inuite God to heare his demande , in contemplation of IESVS-CHRIST , who dying for our necessities , giues force to our prayers.

Hereby you see what prayer is, what are her fruites , and



with what conditions it must be accompaigned : it remaynes that I instruct you in particular what prayers you are to vse euery day , and what they signifie.

Prayer being , as we haue already said , a testimonie we giue to God , of some thing we desire , which we begge may be granted vs ; mens desires being diuers , there may be diuers kinds of prayer. Euery one may make different prayers according to their different necessities.

But some there are , which the Church doth specially recomende to all Christians in generall. And of all the rest our lords prayer is the most excellent , and then the Aue-Marie , or salutation of the Angell , which we will therfor explicate , the one after the other.

That our lords prayer ( or Pater &c. ) is the most excellent of al , is easily knowne by many considerations.

- First , because it was made, not by simple men , but by IESVS-CHRIST both God and man together. Which doth not onely rayse it to a greater degree of noblenesse, but makes it much more effectuell, euery one well knowing that the word of a sonne, hath more power with a father , then that of a stranger.

Secondly , because it comprehends not onely a parte of what is necessarie for vs , as other prayers doe , but euen all that we ought to aske of God.

Thirdly, because it is not conceined in many words ; as the most part of other prayers are, but in a few words. In which consideration it is more excel-

lent in that it comprehends much, in short.

Fourthly, because it is made in such an excellent order, that nothinge seemes to be wanting; which is apparent in this, that in the first place it asketh Gods glorie; in the seconde, that of man; in the third, the meanes wherby we attayne to it, to witt, the life of the body and the soule, in a word, we begge to be deliuered from all the miseries to which Adams fault hath subiected vs in this world.

This is what belongs to prayer in generall, and in particular what concernes the excellencie of that which we call our lords, which shall serue for your lesson, from whence I conceiue you may reape this fruite, to inflame your selfe earnestly to frequent prayer: it being incredible, that, confi-

dering how excellent it is, and how aduantageous to vs, we should not dispose our selues to haue frequently recourse to it, to vnite our selues by this meanes more and more to God, who is mans one onely felicitie.

I earnestly exhort you to it, and to pray to God for the Authour of this instruction.

Isaye 29. Mat. 15. Luc. 11. *He that askes with importunitie, obteynes what he pleases.* Oportet semper orare, & nunquam deficere. Ioan. 5. *Hæc est fiducia quam habemus ad Deum, quia quodcunque petierimus secundum voluntatem eius audit nos: hæc est autem voluntas eius sanctificatio nostra.* 1. Thessal. 4.

*Our lords prayer conteynes seauē petitions, by the first we aske Gods glorie. By the seconde, the glorie of man. By the third we begge grace, the life of the soule. By the fourth, our foode, the life of the body, two necessarie meanes to attayne to the said end of glorie. By*

The 21. Lefson. 351

the fifth, to be deliuered from sinne, if  
by humane infirmitie we should fall  
from grace which we demanded. By  
the sixth, we ake not onely to be de-  
liuered from sinne, but from all thinges  
which induce vs vnto it. By the sea-  
uenth, not onely to be deliuered from  
the euill of fault ( malo culpæ ) but  
euen from all the euill of payne ( ma-  
lo pænæ ) to which man is subiect.  
*Aug. in Enchyr. c. 15.*





THE 22. LESSON  
Vpon THE THREE  
first Articles of the  
Pater noster.



**H**AVING layd before you what belongs to prayer in generall, and that our lords prayer is that which you ought chiefly to vse, it is fitt to explicate to you what it signifies in particular.

*Our Father.*

**B**Y these words we are taught, that this prayer, being made by IESVS-CHRIST the onely sonne of God, is par-

ticularly directed to his heavenly Father, the first person of the B. Trinitie. The first person, whom we doe not meerly call *father*, because he begott his sonne from all eternitie, but also for many other reasons: as because he created vs; because he redeemed vs by the death of his sonne; and because he adopts vs to be his children by his grace.

Howbeit all this notwithstanding, when we say this prayer we commonly direct it to all the holy Trinitie, and to all the three persons, in as much as they are but one God.

Our Sauour putt this word *Father* in the begining of this prayer, because one of the most necessarie conditions to obteyne our desire, is, to loue him of whom we demande it, and be confident in him. Now we

Tertul.

de ora-

tione.

Cyp.

ser. 6. de

oratione

Domini

Ambr.

l. 5. de

sacr. 1-

mentiss

c. 4.

Aug.

ser. 28.

de vir-

bis Dom

in En-

chir. &amp;

alib.

Miss de

oratione

D. Chry

s. 1. in

c. 1. p. 6.

Matt.

cannot well consider that in our prayers we haue recourse to our Father ( which this word doth place before our eyes ) but we run to him with loue and confidence.

For the rest, we say *our Father*, and speake still in the *plnrall*, in this prayer, to signifie that we are not dealing for our selues alone, but for all Christians which are our brethren, for whom, as such, we aske as for our selues, the graces and fauours which we expresse.

*Which art in Heauen.*

**T**HOUGH God be euery where, yet in this prayer, he is particularly said to be in heauen; because it is the place where he makes the glorie of his presence shine out, being seene there by all the Blessed



replenished with light : and where too he makes his goodnesse most appeare, because he doth not bestowe his grace alone there, as he doth in earth, but euen his glorie, which is the end and accomplishment of all the blessings which he hath proposed to reasonable creatures. In a word, God who is euery where, is said to be in heauen, as one might say a mans soule were in his heade ( which yet is in all his body ) because the heade is the parte where it actes more notably, all the five senses being there, which they are in no other part of the body.

*Aug. 1.  
2. de  
ser. Do-  
mini in  
ter ibid.  
c. 10.  
Ber. ser.  
6, in  
quadr.*

He is expressely sayd to be in heauen in the begining of this prayer, to teach vs, that ( since by prayer we addresse our selues to God who is in heauen ) when we resolute to

betake our selues to prayer,  
we must disingage our selues  
from terreane thoughtes, and  
crect our hartes and myndes to  
heaucn-wards.

*Hollowed be thy name.*

**T**HAT is, let the sanctitie  
of thy name be knowne.  
Not as though we demanded  
of God that his name should  
be made holy, as though of it  
selfe it were not so, but that his  
sanctitie should be spredd all  
the world about.

We demande of the soue-  
raigne Creatour of the vniuer-  
se, that euery one ackno \* ledge  
him to be true God, and loue,  
honour, and serue him as they  
ought.

That euery one relinguish the  
worshipes of Idoles, and all  
false religion, to sanctifie his

name in the true Church.

That euery one abandonne sinne, to sanctifie his name in the state of grace. In a word, we aske of the souueraigne goodnesse that it would please him so to blesse men, that there may be none who will not acknowledge, that he alone ought to be adored and serued, as being good and holy.

This demande is most iust and reasonable, since all the mischeife of the world proceeds out of the ignorance of the name of God, that is to say, from the misacknowledgement of it, which would not at all be, if his name were sanctified by all men in the manner fore mentioned.

*Thy Kyngdome come.*

**T**HERE are three Kingdomes of Gods, the kindg-

dome of glorie, the kingdome of grace, and the Kingdome of nature.

The Kingdome of nature is that, by which God raignes in the world, by the naturall course of all the thinges which deriue their beeing from him.

The Kingdome of grace is that, by which God raignes in the hartes of his faythfull by grace.

The Kingdome of glorie, is that by which he raignes in heauen with the Blessed in his glorie.

By these words *thy Kingdome come*, we particularly aske the coming of the last Kingdome, wherein our beatitude consists, and not the two other: not that of grace, we demande that, in the article following, by these words, *thy will be done*.

Not that of nature neither;

because God hauing oblidge  
himselfe in generall to giue it  
the course it ought to hold, there  
is noe neede to aske it, this  
decree of God being supposed,  
because it hath its being neces-  
sarily, which hath noe relation  
to free will.

But we aske that of glorie, be-  
cause all thinges doe naturally  
aspire to their end, man ought  
to aske glorie aboue all thinges  
that being his last end: and be-  
cause whē the scripture speakes  
simply of the Kingdome of  
God, we alwayes, in a manner,  
vnderstand the Kingdome of  
glorie.

*Thy will be done in earth as  
it is in heauen.*

**T**HERE are two kindes  
of wills in God: that is,  
God wills diuerse thinges in a

diuers manner. Some thinges he wills absolutly, others conditionally, that is supposing that we will them: that is, he wills them, and desires that we would will them too, yet leaues vs in our libertie to will them actually, or not to will them.

We demande not in this article that his will be done in the first sence, because God willing nothing absolutly but it necessarily hath its beeing by the power of his will, this demande is not necessarie. But we aske that what he wills conditionally, that is if we will, and consequently, that which may happen or not happen, may be fully accomplished.

We aske not that God would doe his owne will, but that it may be done by men with his assistance.

And therfor this article imports

ports not, doethy will in vs, or let vs doethy will: but, *thy will be done*, to teach vs, that it is neither God alone who doth his will in vs, nor man alone that fulfils it, but the concurrence of both: of God by grace, of man, by the libertie God hath giuen him to this purpose.

So it is that we desire Gods grace to keepe his cōmandements, and to doe nothing that may transgresse them. And in this consideration we expressely deman-  
de that the will of God may be done in earth, as it is in hea-  
uen; that is, in the Church mi-  
litant, as in the tryumphante: by  
men who liue in earth, fighting  
against the world, the flesh, and  
the diuell, as by the Angells,  
and blessed spirits who tryūphe  
in heauen with God, desiring  
that as those blessed soules doe  
religiously obeye God in hea-

uen, without any contrauention to his holy Will, so we may doe the same in earth by his grace.

This is the explication of the three first articles of the *Pater noster*, which will serue you for a Lesson, whence I am confident you will draw noe smale profit, it being impossible, in my vnderstandinge, to consider that God is our Father without louing him like true children: to know that heauen is the true place of his residence, and whither he calls vs, without desiring to goe to him, and consequently professe the knowledge of his name, and to fulfill his holy will, since they are the two meanes he hath left vs to ariue at so happie a periode.

To this I exhorte you as much as is possible, and to pray to God for the Author of this instruction.



The 22. Lesson. 363

God is enery where by power; because he conserues all that is in any parte of the word, workes enery where: and by presence because he sees all that is in the world, as the eye sees what is before it Finally by essence; because being infinite, there is nothing where his essence is not found.

By the heade, a man sees, he heares, he feeles, he toucnes, he tastes,

We pray for the coming of the kingdome of God, not as though it could fayle to come, but onely to testifie, that since God will haue it so, it is agreable to our desire, and that, did it depende of vs, it should be noe other wise.

S. Aug. concione 20. in Psal, 118. saith, that as before the coming of Iesus Christ into this world, the prayers of the Saintes of the old law aymed at that first coming of his; so now all the desires of the Saintes of the new lawe looke upon his seconde coming, which will leade vs to eternall felicitie.



# THE 23. LESSON

## Vpon the FOVRE last articles of the P. N.

*Giue vs this day our dayly  
breaðe.*

*Aug. in  
Enchir.  
c. 115.  
Tert. l. 1  
de ora-  
tione.  
Cypr. ser  
de ora-  
tione.  
D. Thes.  
inc. 6  
Mat.*



In this fourth article  
of our Lords prayer,  
we aske all necessa-  
rie foode for body  
and soule.

We make this prayer to God,  
because we so absolutly depen-  
de vpon him, that as we cannot  
receiue our beeing without him,  
so we cannot conserue it, saue  
onely by him.

In this demande we make vse  
of this word *breaðe*, because it  
conueniently signifies both spi-

rituall and corporall foode. The spirituall foode of the soule, for so much as the Eucharist, which is one of the principale nourishments of the soule, is called breade in the scripture.

That of the body: because the substance of breade in its owne nature is corporall, and this word in the scripture signifies all kinde of foode.

We call this breade which we aske *ours*: both because we aske a spirituall foode, which belon- ges to vs alone, that is, to the true children of God who are in the Church, and not to those that are without: and also be- cause we aske of God that he would feede our bodys, not with bread ill gotten, either by deceit, stealth, or by any other vnlawfull meanes, but gayned so iustly, that we may well tear- me it, *ours*.

*Cypr in  
ser. orat.  
Dom.  
Niss ser.  
4. Gen.  
3. in su-  
do: e  
vultua  
tui vis-  
ceris pa-  
ne tuo.*

*Aug. ser.*  
182.

Againe we call it dayly breade, to point out the difference that is betweene the nourishment which God giues in the Church militante, and that which he bestowes in the Church tryumphant. The one, to witt that in heauen, being eternall, and consequently is neuer lost, after it is once had. The other, to witt that which we receiue in this world, being so subiect to perish that it must needes be oft renewed: whence it is that we expresse its short continuance, by the length of one day which glides away so faste,

We say *gine vs*: because albeit we aske not breade giuen by miracle, but breade earned in some sorte by our labour, by the assistance of his grace, yet considering that we cannot worthily, (doe all we can) pay all that we receiue from the hand of God:

and also that without him all our labours would proue vnprofitable, his benefits well deserue the name of giftes.

We aske this breade for the day present, for two reasons, both because God will haue a Christian so absolutly depende vpon him, that he will oblige him to aske euery day what he wants: and withall that he will haue him to repose so much confidence in his goodnesse, that he must relye vpon it for his next dayes prouision.

*Cyprian  
de ora.  
Dom.  
Chrys.  
in c. 6.  
Matt.*

*And forgiue vs our sinnes as we  
forgiue them that trespasse  
against vs.*

**I**N this 5. article we beseech God to pardon the sinnes we haue committ against him, our sinnes being vnderstoode by the word, *debita*, which word our

Sauour makes vse of in this place; because who so euer offends God, owes him satisfaction for the offence, which oblidges vs to the payment of certaine paines.

We call the finnes wherof we aske pardon *ours*, in a quite contrarie sense to that wherby we named the breade *ours*, which we asked of God. That breade is called *ours*, because it comes from God who giues it vs; and because nothing is more *ours* then what is giuen vs. But sinne is called *ours*, because it comes in noe sense from God, but wholly from him that commits it by his owne will, and pure malice, against Gods inspirations.

All men make this demande, because noe man is exempt from mortall or veniall sinne: and albeit one may not alwayes be tainted with it as often as

one prayes, yet sith we acknowledge our selues so miserable that we may fall into that unhappinesse, it is behoofefull humbly to pray to God that out of his singular goodnesse, he would deliuer vs from that misfortune, if by our malice we chance to fall into it.

We desire God to forgiue vs our sinnes as we forgiue them that trespasse against vs; not as though we would giue our selues to God, for an example, but to testifie to him, that in asking him this fauour of pardoning our sinnes, we endeouour in some measure, to render our selues worthy, by pardoning the offences done against vs, there being nothing that doth more effectually drawe Gods mercy vpon vs, then the mercy which we vse mutually one to another. Whence we learne, that we must par-

Qv.

don to obteyne pardon.

But if any be so hardened in malice, that his obstinacie hinders him to pardon an offence done him; if he desire that his prayers be profitable to him, he must at least desire Gods grace to that effect. Marrie if he doe neither of these, but onely pray with his lipps for customes sake or to be seene by men, his prayer is turned into sinne.

It is euident, that a Christian who desires that God should pardon his faults, ought to pardon those that are done against him: howbeit we must know in what sense we ought to doe it.

Whether he that commits the fault be repentant for it, or not, he to whom the offence is done ought to pardon him as to the offence done him; that is, he ought to depose all rancour against him, and to wish him



noe hurt at all, but he is not bound to pardon him what belongs to iust and reasonable satisfaction. For example, if one haue robbed me, I am bound to pardon him, and to wish him noe harme, but not to giue him the money, which as he tooke it from me, so he is bound to restore it me.

I am bound to pardon a man that should haue cutt off my arme, and to wish him noe harme: but I am not bound to remitt what he is oblidge to giue me to liue on, since by depriuing me of my arme, he hath made me vnable to gayne my liuing.

In this we ought to follow the example of Almighty God, which in such occasions proceeds in a diuers manner. When he pardons a sinne, as to the offence, he alwayes remitts the satisfaction which we cannot per-

forme without too greate preiudice, and is content with a lesse, changing eternall paines, which is due to mortall sinne, into temporall ones; sometymes againe, he remitts the temporal paine too, At other tymes he leaues the burden vpon our shoulders, and will haue vs to beare it. So charitie doth alwayes moue vs to remitt that satisfaction to those that offend vs, which is too too prejudiciall to them, and to rest satisfied with a lesser. Sometymes too the extreame repentance of such as may haue offended vs, exacts at our hands (for as much as concernes our owne interest) that we should remitt the punishment which was due to the fault done against vs. Sometymes againe their cold repentance deserues it not. We must proceede diuersly in such

occasiōs: and least we may doe amisse therin, we ought to follow the aduise and counsell of knowing, prudent, and cōscientious persons.

But some may say, why should I be bound to remitt that which is due as to the offence, to him who is not sorie to haue offended me, especially since God doth not remitt the sinne, euen as to the fault, saue onely to such as are sorie for it.

The reason of this difference is, that it belonges not to man to take satisfaction for faults and crymes, but to God alone, who as we are taught by the scripture, reserues reuenge to himselfe. Whence it followes that man who leaues reuenge to God, is oblided to pardon the offences which he receiues in his owne particular, although one repent not. And that God

out of his goodnesse pardoning those that repent, who is the good and iust reuenger of faults and crymes, ought yet to punish those that are not touched with sorrow: in qualitie of good, because if he did not so, he would giue occasion, by the impunitie of sinne, to committ the same continually. And as iust, because euery transgression deserves paine and punishment.

*And leade vs not into  
temptation.*

**H**Aving demanded pardon for sinnes by passed, it is but fitt to craue to be deliuered from them in tyme to come.

We beseech god that either we may not be tempted, or at least if he permitt temptation for our exercise, he would not suffer vs to be ouercome ther-

by: but he would so assiste vs by his grace, that our tempters might be subdued, and we remayne victorious.

We first desire that he would not permitt vs to be tempted, because there being danger in the fight, it is a parte of humilitie to auoyde it. And further, because though temptations be oft profitable, when they are constantly resisted, and that in this consideration we supporte them with ioy, yet is it not alwayes safe to desire them, there being many thinges we would fayne be quitt of, yet when they befall vs, we suffer them with content, for the loue of him who suffered death and passion for our sakes.

True it is, there haue bene Saintes who haue desired to be tempted, and exposed themselues to temptation, but they did

it by a particular motion from God, and such their actions are rather to be admired then imitated, vnlesse one should feele the same inspiratiōs from God.

*But deliuer vs from euill.*

**H**Aving asked to be deliuered from the temptations of the Diuell, we beseech God in this article to please to free vs from all temporall euills, be they externall or internall, from all the miseries of this life, into which the sinne of Adam hath cast vs.

We desire to be preserued from water, fire, warre, plague, famine, sicknesse, dolours, afflictions of mynde, and from all kind of euils which vse to afflict vs. At least if he be not pleased to deliuer vs from them, he would giue vs strength to endure them; and effect by his grace,

that insteede of leadinge vs to sinne, and throwing vs downe to perdition, they may proue profitable exercises towards our saluation.

*Amen.*

This word *Amen*, which signifies, *so be it*, serues for a holie Epilogue, a succincte repetition of all this prayer, wherby a man demands againe in grosse, and in a word, all that he demanded of God, more at large.

This is the explication of the foure last articles of the Pater N. which will serue for your lesson from which you may draw much profit: it being impossible to consider that we are not able to liue one day but by Gods assistance, without humbling our serues before him: impossible to conceiue that to obteyne pardon of our offences we must pardon the offence of o-

thers, without putting all rancour out of our hartes; impossible to knowe that we are not able to resiste the least temptation in the world, and free our selues from the euils which oppresse vs, saue onely by the meanes of Gods grace, without vsing all diligēce to deserue his grace and assistance. To this I exhorte you with all earnestnesse and to pray for the Author of this instruction.

*We aske in the first place, our spirituall foode; because the soule is the most noble parte of man: in the seconde, the foode of our soules.*

*Deuterono 6. and Luc 14, Nomine panis omne genus cibi designatur: in greeke Arton Epiouision: which properly signifies not dayly, but supersubstantiall, in which sense we aske breade conformable for the foode and conseruation of our substance, breade which is as well spirituall as corporall.*

*Breade in this petition, signifies all that is necessarie for man: there being*



noe houre nor moment wherein Gods assistance is not necessarie for vs: and consequently, there is noe tyme wherein we are not to recite our Pater noster. We demaunde of God that we may be so assisted by his grace, that we may obteyne this breade, which he alone can giue vs. We stand indebted to God for diuerse things; some by reason of his perfection, and goodnesse, to witt all loue and seruice. Others in regarde of our owne imperfection, and malice, to witt, satisfaction for our sinnes. We demaunde not of God to be freed from the first debt, as well because of their owne nature they cannot be remitted, it being impossible that a creature should not be lyable to pay loue and seruice to his Creatour: as also because such debts are aduantagious for vs. But we aske to be discharged of those debts which our owne malice engaged vs in, which are hurtfull and preiudiciall to vs.

Matt. 6. Si dimiseritis hominibus peccata eorum, dimittet & vobis pater cælestis delicta vestra: si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra.  
Iames 1. iudicium sine misericordia

fiet illi qui non facit misericordiam.  
*Qua mensura menſi fueritis remetse-*  
*tur vobis, Matt 7,*

Besides what is due to me from him who cutt my arme, in respect of the prejudice I suffer: he also owes satisfaction to the commonwealth which he hath offended by violating its peace. It is in my power to remitt the reparation due to me, but not that which is due to the publicke: in respect of which, I ought to stand thus affected, that were that satisfaction due to my selfe alone, I would pardon it with a good will. And albeit that we are invited by charitie to pardon not onely the fault, but also the paine or satisfaction due to it; yet when the offence is great, it is iust and lawfull to exacte satisfaction, and that a notable one too; marrie it must not be done out of particular reuenge, bute it herfor the conseruation of ones honour, if it suffered therby; or els for his good who committed the offence; while we foresee he would be corrected therby; or for the good of the Commonwealth, which is bound to provide that the impunitie of a cryme be not cause that one may fall into it againe with lesse apprehension. I

say, as for our owne interest; because it  
belonges not to a particular person to re-  
mitt what appertaines to the publicke.

When iustice doth punish a cryme, it  
is but the execution of Gods iustice. be-  
cause that punishment is onely inflicted  
by man, in vertue of Gods authoritie  
who commands it.

The Septant Interpretes this word  
Amen so be it; others, truly; others,  
sincerely. It is an Hebrew word, and is  
so much more fitly putt in the end of  
this prayer made to God, as we are made  
sure by holy scripture that it was fre-  
quently in the mouthe of our Saviour  
Iesus Ch.



THE 24. LESSON  
VPON THE SALVTA-  
TION OF THE ANGELL OR  
*Aue Maria.*

**H**AVING recommended and explicated the *Pater N.* to you, it seemes fitt to doe the same to the *Aue Maria*: for as by the one we addresse our selues to the father of our Redee-mour, so by this we haue recourse to his mother.

The *Aue Marie* is a prayer wherin saluting that glorious Virgine, by an intire and succinct relation of her priuiledges and graces, we beseech her to become our Meditrice to her

sonne, as he is to his Father.

This salutation consists of three partes. The first concerns the Virgine, and in it her singular graces are expressed.

The seconder relates to IESVS-CHRIST her sonne, our Sauiour, and in one word testifies the fulnesse of his benedictions.

The third reflectes vpon vs, in it we beseech the Virgine to make intercession for vs.

And as this salutation hath three partes so hath it three authours, the Angell, Elisabeth, and the Church, while yet it hath but one, the holy Ghost hauing dictated it to them all three.

The Angell is the Authour of the first part, which endes in the words. *Blessed art thou amongst all women.* and it was Gods absolute will to haue it so

to thend that as an Angell of darknesse incited a virgine to distroye vs, so an Angell of light should bring the first tydings of our saluation to the Virgine Marie.

Elisabeth added these words, *blesſed is the fruite of thy wombe*, it being ſutable to herzeale to our blesſed Sauour, that after the Angell had ſett out the Virgines prayſes, ſhe ſhould make mention of the excellence of her fruite, to make manifeſt that from him it was, as from the head ſpring, that all his mothers merits flowed,

The Church added the word IESVS in this prayer, holy mother pray for vs: becauſe the Virgine being the mother of IESVS CHRIST our Soueraigne Redeemour, none can haue a neerer acceſſe to him then ſhe.

So that hauing by the Pater N. expreſſed

expressed, and demanded of God all our necessities, it is verie conuenient that in this prayer we humbly beseech the mother to become a Mediatrice for vs to her sonne, that he would please at her instance, to inable vs to obteyne what we asked of God his father.

*Haile.*

The first word in this salutation, signifies ioy, health, and peace, in the hebrew tongue: & that not without mysterie, because it is to intimate to the virgine, that the cause why the Angell saluted her, ought to be a thing of huge ioy, and great repose to her soule.

The Angell salutes the Virgine: but why? because she merits all honour, in that she was choysen to be the mother of the creatour of all thinges, and that wheras Eue induced A-

dam to loose vs, she should beare and bring him forth, who out of his goodnesse would saue vs.

Vpon this consideration he salutes her, and to witnesse the same, God permitted by a singular prouidence, that in Latine, ( the tongue which the Church ordinarily makes vse of ) the first word of that salutation *Aue* being inuerted makes *Eua*.

*Marie.*

Marie is the Virgins proper name. A proper name imposed vpon her by the inspiration of the holy Ghost, a name which points out at once both her person, and dignitie. Her person, seeing it is her proper name. Her dignitie, in so much as it signifies *Lady*, and *sea-starre*, which in truth she is. *Lady*, sith being the mother of the Creatour of



all thinges, ſhe is in that qualitie the true Lady Miſtreſſe in reſpect of all the Creatures. *Seaſtarre*, ſince in the Sea of this world, ſhe is the true ſtarre of the ſea which conducts ſafely to the harbour when ſhe is taken for Guide.

*Full of grace.*

By theſe words the Angell teaches vs, that the B. Virgine was full of grace, and we ſee it by reaſon, ſince it was but convenient that ſhe who was to conceiue in her wombe the author of all grace, ſhould firſt haue conceiued it in her ſoule which was replenished with all benedictions, ſooner then the wombe of her body.

We find others in the ſcripture, beſides the B. Virgine, who were ſaid to be full of grace, but ſhe in a farre other manner then all theſe, in whoſe fauour, the

holy scripture makes vse of those tearmes : because she is full of it, not onely for that she was sanctified in her mothers wombe, but also in that she was neuer subiect to any stayne of sinne. A priuiledge granted to her alone, and that most iustly, because she alone is the mother of our Redeemour who destroyes sinne.

She is full of grace, because full of perfections, her life being a true mirour of chastitie, humilitie, myldnesse, obedience, patience, faith, hope, charitie, and all the vertues.

*Our Lord is with thee.*

In These words the Angell aduertiseth the Virgine touching the mysterie, which is suddenly to be accomplished in her.

*Our Lord is with thee*, that is the WORD, the seconde person of

the B. Trinitie, descends into thy wombe to take flesh vpon him.

He descends to be there, not onely by loue and grace, but euen by nature, to be spiritually conceiued in thy soule, and both in spirit and flesh in thy body.

*Thou art blessed amongst all women.*

The Virgine is blessed, because she driues away malediction, which one brought into the world, and she reconciles vs to God.

Blessed, because it is a benediction not to be sterill, but to bring forth children, and which is more, to be happie in them, as she is.

Blessed, because she is at once both mother and Virgine, and that Virginitie turnes to benediction.

Blessed amongst women, be-

because neuer any shall be, either conceiued without spott of sinne, and with fulnesse of grace, nor be fertill without knowledge of man, and losse of her Virginitie, nor yet mother of her God, the Anthour of all benediction. as she is.

*And blessed is the fruite of thy wombe*

In these words, Elizabeth, moued by the holy Ghost, giues vs to know, that the B. Virgine conteynes the sourse of all benediction, which fills her with it, and spreades that streame of blessing all the world ouer.

The fruite of the Virgines wombe is not said to be blessed among men, as she her selfe is among women, but it is called absolutly, and simply blessed; to shew vs, that he is not onely more blessed then men, but more then all comprised in the world.

The Virgine is blessed aboue all women, by the benediction of the fruite of her wombe, and this fruite is blessed aboue all thinges, by his owne proper benediction, which flowes ouer all the world.

I E S V S.

This word, signifying Sauiour, is added by the Church to shewe vs that in so much as he saues vs, he is a fruite of benediction.

*Holy Marie mother of God  
pray for vs sinners now and  
at the houre of our death.*

THE Church added this prayer, wherin, hauing first made a short recapitulation of the aduantagious titles which the Angell and S. Elisabeth gaue to the B. Virgine, we coniuere her to pray for vs.

R iiij

This word, *holy*, hath relation to what was said aboue, *full of grace*, being noe otherwise holy but in so much as grace is in her.

Mother of God relates to this *our Lord is with thee*, being noe otherwise mother of God, but in so much as he is in her. By these words *pray for vs*, we beseech the B. Virgine to come in to our ayde.

We Make this supplication to her, by iust title, because we stand in neede of her assistance, and that she hath the will and power to afford it vs.

We haue neede of her assistance, because we are incessantly assaulted by the world, the flesh and the Diuell, most powerfull enemys.

She hath the will and power to afford vs her assistance: because she is replenished with

perfect charitie, which did alwayes reside in her harte, and that none hath more credit with a sonne then a tender mother.

We beseech her to assiste vs now, by iustest title, because being euery houre in danger, we haue euery houre neede of her ayde.

We coniure her further to haue care of vs at the houre of our death, because before we come to iudgement, according to the state wherein we are found at that last houre, it is then chiefly that we shall neede her succour and strength, to maintayne vs in the state we ought to be in.

We conclude our prayer by this word, *Amen*, which signifies so be it, to testifie the desire we haue, that the prayer we haue made may haue its full and entire effect.

R v



This is the explication of the *Aue Maria*, which will serue you for à lesson, whence you shall reapenoe smale fruite, if considering the singular grace which the B. Virginie hath to be replenished with the graces and benedictions of her God, you excite your selues to wish them in you, since by this way you will powerfully inuite her to pray efficaciously for you, and you will render your selues worthy of the fruite of her prayers. To this I most earnestly exhorte you, and to pray to God for the Authour of this instruction.

*Iesus Christ God and man, is our intercessour with his beauenly Father who is God alone; and therfor it was verie congruous that the B. Virgine, who is of humane nature, should be our intercessesse to Iesus Christ who is both God and man.*

*We pray to the B. Virgine together with Iesus Ch. to intimate, that as Eue*



induced Adam to our perdition; so she  
moued Iesus Christ to saue vs.

Our B Lady is said to be full of grace,  
and full of the holy Ghost, because  
according to the scripture Phrase, the  
one is more then the other: because  
though it be most true, that the holy Gh.  
is more then grace, as the cause sur-  
passes the effect, and the creatour the  
creature: yet to be full of grace, accor-  
ding to holy writt, is to be full of some  
giift of the holy Ghost which appeares  
exteriorly, and produces some admi-  
rable thinge: whereas to be full of grace:  
signifies being full of an abundance of  
all the giifts together with iustifying  
grace. S. Stephen was said to be full of  
grace: but the B. Virgine is full in a farre  
different manner, there being as much  
difference as there is betweene a riuer  
and a brooke, which are both said to be  
full of water, yet the one conteynes  
much more then the other. Iesus Ch. is  
full of grace as the source; the B. Virgi-  
ne as a riuer which issues from it, S. Ste-  
phen and other Saintes, as brookes.

Sara, Rebecca, Rachel and others are  
said to be blessed; because of sterile that  
they were, God made them fertile Gen.

18 25 30 Ind 13. Luc 1. But this benediction is accompaigned with sorrowe, shame, and commerce with men, whence the B. Virgine is wholly exempt Lia was said to be blessed, because she brought forth many children Gen. 30. But the B. Virgine vnder this title is more blessed, because she brought out one better then all together, whose children too we are all of vs. And the mother of Samuel, is blessed, because she brought out a Propkete which she offered up to Gods seruice 1. Kinges 1. But the B. Virgine bringes out Iesus Ch. who sacryfices himseife for the people. Indith blessed, because she cutt of Holofernes his beade. Ind. 14. Hester blessed for deliuering the Israelites. Heb. 6. Blessed Abigail, because she deturned Dauid from taking reuenge, The B. Virgine is blessed by all these titles, since, she destroyes the diuell through our Lord Iesus Ch. who is the fundamentall stone of the Church; that she breakes in peeces that infernall serpents heade: deliners out of the hands of that miserable enemye of mankinde, and auerts Gods wroth from most iustly punishing of vs.



THE 25. LESSON  
Vpon THE INSTI-  
TUTION OF THE  
Sacraments.



HAVING seene what  
belonges to prayer,  
wherby we deman-  
de Gods grace, it  
remaynes that we  
explicate to you what concerns  
the Sacraments, the ordinarie  
meanes by which God bestowes  
it vpon vs.

A Sacrament, euen according  
to the enemys of faith, is a visi-  
ble signe, or a externall ceremo-  
nie instituted by God, to which  
is annexed the giuing of his  
grace.

There are seauen such signes

found in the new lawe, and by  
consequence seauen Sacra-  
ments.

Baptisme is the first, the ex-  
terious and sensible signe of it,  
is washing with water, and the  
Sacramentall words, *I baptise  
thee in the name of the father, sonne,  
and holy Ghost.*

*Marci  
ultimo  
Act. 2.  
16. Cor.  
1. Ioan.*

*16. si  
enim nō  
abiero  
paracle-  
tus non  
veniet  
ad vos.  
Si au-  
tem a-  
biero  
mistam  
eum ad  
vos.*

The promesse of grace appea-  
res in the words, *he that shall be-  
leeue, and be baptised shall be saved.*

The execution we meete with  
in many passages of the scrip-  
ture.

Confirmation is the seconde  
Sacrament, the exterior and  
sensible signe, is, the imposition  
of hands, which we find in the  
scripture in the Actes of the  
Apostles, and S. Paules Epi-  
stles.

The promesse of grace, is in  
S. John, when Iesus Ch. said to  
his Apostles: *vnlesse I goe, you*

shall not receiue the holy Ghost, and if I gree, I will send him you.

The execution of this Sacrament is seene in the Actes, when the holy Gh. descended downe vpon the Apostles, and when by the imposition of the Apostles hands they that were baptised receiued the holy Ghost a new againe. Which makes euident, as well that in this place there is noe mention made of the receipt of the holy Gh. giuen in baptisme, as that IESVS-CHRIST had instituted this ceremonie, it being certaine, that the Apostles had not done it without his commandement.

The Sacrament of the Euchariste is the third; the institution wherof is conteyned in S. Matthew, S. Marke, S. Luke. and S. Paule.

The sensible signe of this Sacrament, is the body and bloud

of IESVS CH. as being vnder the species of bread and wine.

The promise of grace, appears in S. Iohn, in these words, *who eates this breade shall liue for euer: and the bread which I will giue you, is my flesh for the life of the world.*

The first execution is seene in the supper, which our Sauour made with his Apostles, before his death;

Penance is the fourth Sacrament, the institution of it it made in these words, *as my father sent me, so I send you, whose sinnes you forgive, shall be forgiven: and whose you reteyne shall be reteyned.*

The confession of sinne, and the words of him that forgives, are the visible and exterior signes.

The promise of grace, appears by the same words, *whose sinnes soeuer you shall for-*

giue, shall be forgiuen; since sinne is onely remitted by grace.

The execution is seene in the Actes, where the people casting themselves at the Apostles feet, came confessing their sinnes.

Extreame vnction is the fifth Sacrament. We acknowledge that it was instituted by God, because the Apostles did vse it, which they would not haue done, if IESVS-CHRIST had not endow'd them with the power and commande therof.

That the Apostles did vse it, S. Iames doth witnesse in these words, which declare the signe, the exteriour ceremonie, and the promesse of grace. Is there any sicke among you? let him call the priests of the Church, and let them pray for him, and annoynt him with oyle in the name of our Lord, and



the prayer of faith shall saue the sicke person, and our Lord will relieue him, and if he be in sinne, they shall be pardoned.

Order is the sixth Sacrament. The institution of it, is in S. Paule, where he saith of our Lord: *and he himselfe gaue some Apostles, others Prophetes, others Euangelists, and others Pastours, and Doctours:* which shewes diuers orders, and degrees in the Church instituted by IESVS-CHRIST.

The ceremonie and efficacious signe of grace is seene in the Epistle to Timothie. Neglect not the grace which is in thee which is giuen thee by prophecie, with imposition of hands in preisthoode.

Mariage is the laste Sacrament; the scripture calls it so. The visible signe is the consent of the parties, expressed by their



owne words, or some other exteriour testimonie.

The promesse of grace appears in this, that it representes the vnion of IESVS CHRIST with his Church, which is not onely by naturall vnion in the incarnation, but further by vnion of grace and charity, which well shewes that mariage could not represent the vnion of Christ with the Church by grace, vnlesse the same grace and charitie be infused into them that marie.

And therfor mariage is not onely a ciuile contract, but a Sacrament, as Saint Augustine represents it right well vpon this passage. The blessing of mariage amongst all nations, consists in generation, and in the fidelitie of chastitie, but among the people of God it also consists in the sanctitie of

a Sacrament, in vertue wherof it is vnlawfull for a woman, who is separated from her husband, to marie to another.

Behold seauen Sacraments instituted by IESVS CH. whose institution is cleare in the scripture, either by our Sauours expresse commande, or by the Apostles practise, who, doubtlesly, in a matter of so greate importance, did nothing but what our Sauour Christ commanded them.

If any obieſt that the scripture doth not expressly teach in any passage, that there are seauen Sacraments. I answer, that neither doth it say there are euē two, to witt, baptisme and the Eucharist, which yet are called in doubt by none; but that we gather they are Sacraments, because they haue all that is essentiall to a Sacrament, that is to

say because they conferre grace by an exterior and sensible signe. And by the same inference we verifie seauen Sacraments, since there are seauen exterior signes, to which God giues power to conferre grace.

The scripture saith not that there are twelue principall articles of our faith, to which all the rest are reduced: and yet the enemyes of our faith admitt that truth.

But if they replye that they admitt it, because it is verified by Gods word: the Sacraments are noe lesse verified too: as you haue seene; and therfor they ought not to be questioned. And indeede they haue bene receiued in all the Ages of the Church, which since the coming of IESVS-CH. to this day hath continually practised them.

This is that which concernes the number, and institution of the Sacraments, which you may receiue for a Lesson, whence you may much aduantage your selues: it being impossible, as I conceiue, that any man who considers that the Sauiour of the world is so desirous to conserue vs in his grace, that he giues vs seauen different meanes to obteyne it, should benegligent to contribute on his part, all he can possibly to receiue it, and to keepe himselfe in that happie state all his life longe,

I coniure you most earnestly to vse your best endeouours to doe so, and to pray to God for the Authour of this instruction.

*By one part of a ceremonie which we find in the holy scripture, the whole is sufficiently drauen from thence, since the Apostles oft for breuities sake, omitt*

to speake of many thinges, leauing them  
to Tradition. Aug. de fide & operi-  
bus c. 9.

S. Denys the Arcopagyte, Disciple to  
the Apostles, describing the customes of  
the Primitiue Church, represents how  
those that were baptised were brought  
to the Bishop: Ab eoque viuifico vn-  
guento signari, perfici, & consumma-  
ri. 6. Hierar. c. 2.

That a crime should be pardoned,  
reason requires that one should confesse  
it, and that he who has authoritie to re-  
mitt it, should pronounce the sentence  
of absolution, hauing first taken cogni-  
sance thereof.

James 5. Infirmatur quis in vobis?  
Inducat Presbyteros Ecclesie, & o-  
rent super eum, vnguentes eum oleo,  
in nomine Domini, & oratio fidei  
saluabit infirmum, & alleuabit eum  
Dominus, & si in peccatis sit, remit-  
tentur ei.

Caluine himselfe allowes thus much  
l. 4. Inst. c. 14. §. 20. & c. 19. §. 31. Eph.  
4. Tim. 1. 4. Noli negligere gratiam  
quæ data est tibi per prophetiam, cum  
impositione manuum presbyteri  
Eph. 5.

Aug. de bono coniug. c. 24 Bonum nuptiarum per omnes gentes, & omnes homines, in causa generandi est, & in fide castitatis; quod ad populum Dei attinet, etiam in sanctitate Sacramenti per quam nefas est eandem, intercedente repudio, alteri nubere.





# THE 26. LESSON

OF THE VTILITIE  
necessitie, and perfection  
of the Sacraments.



HAVING shewen the  
truth of the seauen  
Sacraments which  
IESVS CHRIST left  
in his Church, it is  
fitting to shew you the vtilitie  
therof.

There are noe one of them  
which is not verie profitable to  
our soules. And which is wor-  
thy of obseruation, the vtilitie  
which we receiue by them, is  
conformable to that which our  
bodys receiue by the humane  
meanes which God hath prouid-  
ed for their conseruation.

Herein the wonders of the diuine prouidence doe manifestly appeare, it being a thinge noe little admirable: that the naturall life which is common betwixt vs and brute beastes, and the supernaturall which we haue by Gods gift common with the Angells, are both conserued by the like meanes.

Man receiues his naturall life by generation. After he is begotten, he receiues his first nourishment, which augments his growth. And the againe ordinarie foode conserue his beeing.

If it happen that the perfectiō of this beeing should receiue some alteration, and that he should fall sicke, he makes vse of medecines to recouer himselfe.

Being deliuered from his sicknesse, he vses confortatiues to recouer strength and vigour,



and to remoue the relikes of his sicknesse.

Because it sufficeth not, to conserue men from the infirmities into which they might fall, through the ill constitution of their bodyes, if they be not also freed from the malice of those euils, God out of his wisdom, would constitute Iudges, who by their authoritie might containe euery one within the compasse of order and dutie.

And whereas man being mortal, it sufficeth not to conserue onely those that are in the world, vnlesse prouidence were vsed to produce others, who coming inn a new, succeede in the places of the former when they come to fayle, the societie of man and woman was thought necessarie for the conseruation of mankind.

The like happens in our spi-

rituall life. We are conceiued and begotten in IESVS-CHRIST by Baptisme which ( freeing vs from originall sinne, the death of our soules ) giues vs our first life in God.

We are fortified, and receiue our first increase by confirmation, by which the holy ghost, drawes vs out of the infancie of our spirituall life, and giues vs new strength, to thend we might couragiously professe the faith of Christ vpon all iust occasions.

We are nourished, and sustayned by the holy Eucharist, which filling vs with the verie body of our Redeemour, giues vs the foode which feeds vs to life euerlastinge,

We are cured by Pennance, which hath power to wipe out the sinnes, which by our malice we may haue committed after

baptisme. And wheras sicknesse leaues the bodie weake, so sinne being blotted out by Pen-nance, as to fault and paine eternall, leaues many ill habi-tes in the soule ( which hinders the libertie of her functions ) and withall an obligation to temporall paines.

Extreame-vnction is institu-ted, to washe away the relikes of sinne, deliuevs from part of the paine, to which we re-maine subiect, and fortifies vs against the diuell at the houre of our death, which is the tyme wherein he giues vs the most fu-rious assault.

And wheras our spirituall, as well as our naturall life, requi-res a Tribunal of Iudges to de-cide our differences, and regu-late all thinges, God hath esta-blished Pastours with authori-tie in all thinges which belonge

to conscience, to iudge, order, and doe iuridically, all that they conceiue necessarie for the saluation of mans soule.

And that the multiplication of mankind, wherof we haue spoken, should be done in puritie and sanctitie, it pleased God to make a Sacrament of his grace, being but otherwise an office of nature, wherby man might not onely imploye himselfe to the conseruation of mankind without sinne, but euen with merite.

By this induction it appeares, that the Sacraments are verie profitable to man, since they leade him to life ouerlasting, which is his last end.

They leade all to this end, though in a diuers manner, some of them being absolutly necessarie to attayne to it, others not absolutly necessarie,

but onely in some certaine circumstances.

Baptisme is absolutly necessarie for all, litle and greate, since none can be saued, vnlesse he receiue this sacrament in effect, or at least, in desire, when he cannot possibly in effect.

Penance though not necessarie for all men, yet is necessarie for all those who after Baptisme committ any actuall sinne, it being most certaine, that none can haue forgiuenesse of a sinne committed, vnlesse he receiue the Sacrament of penance in effect, or els hauing contrition, receiues it in desire, in expectation of a commoditie to make his actuall confession.

Holy orders and matrimonie are not necessarie for all men, but to the great Communitie of mankind. This is to say, although all men are not bound to

receiue these two Sacramentes nor either of both, yet necessarie it is, that some among them, receiue holy orders, others matrimonie. Holy orders, to begett children spiritually; matrimonie to begett children of their bodys, which one day may share with them in eternall beatitude.

The Euchariste, Confirmation, and Extreame-vnction, are not so necessarie for all men, that without them they cannot be saued; yet are they necessarie for all, out of supposition that occasion presentes it selfe, according to the constitutions and canons of the Church, which appoint that one should receiue them at certaine tymes, and at a certaine age. For example, one is come to maturitie, and hath the commoditie to receiue the holy Eucharist at Ea-

ster, at which tyme the Church commands it, he is oblidge to doe it at that tyme. One meets with an opportunitie to be confirmed by his Bishoppe, hauing a competent age for it, he is oblidge vnder paine of sinne to receiue Confirmation. A man is in perill of death, and hath meanes to receiue the extreame vnction, he is bound to doe it.

This is that which belongs to the vtilitie and necessitie of the Sacramentes, which shall serue for your Lesson, whence I wishe that you may receiue this aduantage, as diligently to incite your selues to inioy the fruites of the Sacramentes. Which certainly you will doe, if you consider of what importance they are to mans saluation, it being impossible to know that none can be saued but by the meanes therof, without being

moued to receiue them worthily, together with the profit which they bring along with them. To this it is I exhort you and to pray for the Authour of this instruction.

*God created the first man in a state of innocency and grace, vpon condition that he and his should conserue themselves in that state, if they did but keepe one onely commandement which he putt vpon them: Marrie yet so, that if he violated it, he and all his posteritie shold be deprived of that grace and innocencie, Now Adam violated this commandement, and so by that transgression, he contracted a stayne, which was conueyed through all the vaynes of his posteritie, and this stayne is originall sinne. Nisi quis renatus fuerit ex aqua & Spiritu sancto, non potest introire in regnum Dei.*





# THE 27. LESSON

## VPON THE PREPARATION REQUISITE TO receiue the Sacramentes.

**H**AVING layd before you the truth, vtilitie, and necessitie of the Sacraments, it is necessarie to acquainte you withall; how you ought to behaue your selues to receiue them worthily.

To this purpose you must know, that the Sacramentes are of two natures, and that the preparation to receiue them is different according to their diuersitie.

The Sacramentes haue this common, that all of them giue

grace: Marrie there is this difference among them; that some of them giue some particular grace, that is, doe purely and simply giue grace to him whom they find deuoyde of it: And the others onely conferre a second grace, that is, giue it not to one wholly depriued of it, but augment it in those who already haue it.

The fitt preparation to Sacraments which conferre increase of grace, is to be first in state of grace. And therfor, since it is not ordinarily acquired saue onely by Baptisme and pennance, it followes that the necessarie preparation to receiue all the rest, consists in the receiuing of one of these two.

And wheras but few receiue baptisme in a competent age to receiue the other Sacraments; and that few of them againe

who receiue baptisme in their infancie conserue themselues in their baptissmall grace, till such tyme as they are fitt to receiue the others, it comes to passe that the Sacrament of pennance is that by which we ordinarily prepare our selues to receiue the rest, acquiring by it receiued in effect, or at least in desire with contrition, the first grace which is the fundation of all the rest.

As to the Sacraments which confere the first grace, the preparations requisite to receiue them, are againe different.

That of baptisme which children receiue, resides in the Church, which supplying the defect of their age, offers them to IESVS CHRIST to thend that being regenerated by her baptisme, they may become her children.

That of baptisme, which they receiue who are come to the vse of reason, requires yet more, it being necessarie, that such persons be imbued with the mysteries of the Catholike faith; beleeue them actually; detest sinne; loue God; stand resolved to doe well, and being so disposed, voluntarily offerre themselues, to be made children of God by the meanes of Baptisme, which is to be ministred to them, to this effect.

It rests then that we see how we ought to gouerne our selues to receiue the Sacrament of pennance worthily, wher vpon we will make a longer stay because the preparation therto conteynes farre more heades then the rest, and that faults committed therein, are more common as, the vse of it is more frequent.

The Sacrament of penance, is a Sacrament by which the finnes committed after Baptisme are pardoned by the preists absolution, through the sorrow the penitent hath therfore; the confession which he makes of them; and the satisfaction he resolves to doe for them.

Hence it appeares that certaine things are required to the validitie of this Sacrament on the penitents side, and certaine things also in the behalfe of the priest who absolues.

That which is required on the penitents side, is sorrow for his finnes, confession, and satisfaction for the same.

The sorrow required, in so much as it is a parte of the Sacrament of penance, is a voluntarie sorrowe for sinns committed, with a stronge resolution not to fall into them againe, for

any thinge imaginable.

If this sorrow be originally caused by the consideration of Gods goodnesse; that is, if we be sorie for the faults we haue done, principally for the loue we beare to God, as acknowledging that his goodnesse, and benefits bestowed vpon vs, merite all loue and seruice, this sorrow is called contrition.

If againe, we be sorie to haue fallen into sinne, especiallie for our owne interest, because we consider that we must either doe penance for it, or els our damnation will follow vpon it, that sorrowe is called attrition, so that there be withall some loue of God, though otherwise imperfect,

The first, as being the most excellent in the sight of God, in so much as it lookes vpon his interest as the prime and princi-

pall obieſt, doth of it ſelfe alone free frō ſinne in caſe of neceſſitie: for example, ſay a man hath an intention to confeſſe, (and yet for want of a prieſt cannot performe it in effect) is ſorrow full for his offences, and is principally diſpleaſed with them, for the loue of Gods goodneſſe, if he dye in this eſtate he will be ſaued. But it fares not ſo in the ſeconde, which being tainted with this imperfection of being principally cauſed for the loue of our ſelues, it is not ſufficient of it ſelfe to take the ſinne away, but needs confeſſion with all to ſupplie its defect,

To obteyne remiſſion of our ſinnes then, we are to begin by ſorrow, that we haue committed them, with a firme purpoſe to auoyde them for the future. That done we muſt goe to confeſſion, which is a voluntarie ac-



cufation that the penitent makes of all his finnes that he remembers, to a preist capable to absolue him, with sorrow to haue committed them, and a firme purpose, neuer to fall into them againe.

This terme *an accusation*, shewes that it is not enough to relate them, but he must relate them by way of accusation of himselfe, and acknowledgement of his owne guilt.

And therfore we ought determinatly to say I haue done such or such a thinge, and not as some say, if I haue offended God in such or such a thinge, I accuse my selfe, of it; since he is not thought to accuse himselfe of a fault, which he confesses onely by ifs, when otherwise he knowes for certaine that he hath committed it,

This word *voluntarie* giues vs



to know that a confession made by force, as those of criminals before their iudge, who are racked to it, are nulle, God desiring mā's will aboue all thinges.

These words, of *all their owne sinnes*, teach vs diuers thinges.

And first these words, of *all* shew vs that our confession ought to be entire, that is to say, that after a serious consideration, we must expresse all our sinnes such as they are indeede, without omitting any either voluntarily, or by negligence.

One is bound to expresse all his sinnes, as to the kind, the circumstances, and the number.

As for example, it is not sufficient for a man to say I haue committed whoredome, but he must say further, whether he haue robbed, killed, and all the fundrie kindsof sinnes, which he may haue otherwise cōmitted.

It is not enough to say, I haue committed whoredome; but he ought also expresse of what condition of life he is, whether a clergie man, or lay man; whether married or not. He must declare whether they were against nature, and of what kind, their being diuers kinds.

If it were onely naturall, then he ought to declare, whether he induced her, with whom he had offended, to that wicked acte. Or whether she had bene corrupted before: whether she were a married woman; whether she were not neere to him by bloud, or by alliance within the degrees prohibited: whether she were a Virgine, a Religious woman, or one oblinded to chastitie by some vowe. whether he committed the impuritie, wherof he accuses himselfe, in some holy and sacred

place: whether he vsed violence. Whether he lay with her on sett purpose, the more easily to gaine her to himselfe, or for some other wicked designe.

Againe, it is not sufficient to say, I haue stolne money, but one must also expresse the quantitie.

In finnes of thoughts, it is necessarie, as neere as one can, to expresse how longe a space they lingered in them, it being a difficult thing to haue a wicked designe longe in ones mynde, without giueing diuerse consents, which are so many finnes.

One is bound also to expresse with what scandall the action was done, to witt, whether they did it scandalously with intention to draw some to sinne: or whether without this intention, he gaue not a manifest occasion

to his neighbour to withdraw him from his dutie.

Such circumstances of the person, the place, the manner, the quantitie, the length of tyme, and scandall giuen, doe notably varie, augment, and multiplie the sinnes.

It is not enough to say, I haue whored, declaring withall the circumstances of the whoredome, but one must tell too, how many tymes, expressing the number of his sinnes (that is his mortall sinnes) for as to veniall offences, it is sufficient to declare them in grosse, because such sinnes being light in the sight of God, are pardonned with more facilitie.

Distinctly then to expresse all ones sinnes, with their circumstances and number, without any dissimulation at all, is a condition required. Whence it fol-

lowes, that they who deuide their sinnes, confessing their most enormous offences to one priest, and their other ordinarie faults to another, confesse to their owne damnation: confession requiring, that one should intirely accuse themselues of all they stand guiltie of, when they make their confession.

And wheras one would not be able to complie with this condition of confessing all their sinnes, vnlesse they first make a serious reflection of all their actions, this word, *all*, intimates to vs, that to make a valide confession, we must diligently examine our conscience before we present our selues to the priest, that is we must call to mynde all that we may haue committed.

But after this examine, if one forgett any of his sinnes without

malice, the confession notwithstanding, is sound and intire, because all was said that was remembered after a diligent examination : and that a man is repared to satisfie a precept, when he satisfies as well as he is able, vsing a morall diligence.

This word, *proper*, signifies that the penitent ought to vse such prudence in confession, that in accusing himselfe of his owne sinnes, he accuse not others. For example, he that has committed whoredome, is bound indeede to declare the condition of the partie; to witt, whether she were, a mayde, a married woman, a Kinswoman, or not: but he ought not to point out the person, and make him knowne to the Confessour, contrarily, he ought to be ware of that.

The same words teach vs that

we

we are onely to confesse the finnes we haue cōmitted: whence it comes, that they who through too much simplicitie, accuse themselves of all the finnes which are conteyned in your tables of confession, sinne in so doinge, and make an vnprofitable confession.

These words, *with sorrow*, instruct vs, that confession, being the seconde part of pennance, supposes the first: it not being sufficient (to make a confession which is a parte of the Sacrament of pennance) to declare our finnes, vnlesse we haue a displeasure to haue committed them, either sensibly, or at least by reason, and a firme resolution neuer to committ them more: since one cannot indeed be thought to repent him of his finnes by-past, who hath an intention to committ new ones.



This is the confession which is necessarie to obteyne remission of our finnes. It remaynes that I declare what kind of satisfaction is required.

Sacramentall satisfaction, is the fulfilling of a paine imposed by the preist, for reparation of that which one had merited by his offence.

Therfor to obteyne remission of our sinne, it is required, besides confessing with sorrow, to haue an intention to comply with the paine to be imposed by the priest for the reparation of our offence. I say not, that one is bound actually to satisfie, but at least to haue an intention to doe it; to let you know, that though you are oblidge to both, yet he that should fayle of the seconde, leaues not for all that to be absolved from his sinne, if in confessing he intended



not to haue fayled; such an intention being of the essence of the Sacrament, wheras the execution of it belongs onely to the integritie therof. For the rest, who euer fayles of the performance of that paine, committs therby a new offence; which also oblidges him to a new confession and satisfaction.

In these three points succinctly explicated, as we haue done, consistes al that the penitent is oblidges to doe, to receiue the Sacrament of pennance worthily.

Now we must see what is required of the preists side who is to heare confessions, which we will reduce to one onely condition, to witt. that he be aproued of his ordinarie, and permitted by him to imploye himselfe in that function: because he ought to be held capa-

ble, who is iudged to be such by his superiour.

- These are all the conditions required, in generall, on all sides, for the validitie of the Sacrament of penance. Conditions which are so necessarie, that if any of them be wanting the Sacrament is nul. As for example, if one be not sorie for his fault, with intention neuer to committ it againe: if the confession one makes, be not absolute, but onely conditionall, (as thus, if I haue sinned I confesse my selfe of it) if it be not voluntarie: if it be defectiue through malice; or for want of sufficient examination: if one doe not accuse himselfe particularly of his faults, but onely in a generall manner, as they doe who before their confessor reade some table of confession which they finde in their booke:

If one haue noe intention to complie with the penance inioyned them by their Ghostly father: If they addresse themselves to some priest who hath not approbation from his owne Bishoppe, the Sacrament in that case, is nul; ones penance ought to be renewed againe; their confession to be iterated, and accompaigned with all the conditions required,

This is the conclusion of all belonging to the Sacraments, which shall serue you for a lesson, whence you may beare away noe smale fruite, if you consider that grace is the onely thing which renders our soules agreeable to God, and that the Sacramentes are the sacred conduites by which they are de-riued into soules. It seeming to be a thing impossible, that a man that reflects well of this,

should not endeavour carefully to practise all that is thought necessarie, as well to receiue the Sacrament worthily, as consequently, grace it selfe.

To this I most earnestly exhor-te you, and to pray to God, for the Authour of this instruction.

*He who baptiseth, or administers any other Sacrament ought to haue either an actuall or virtuall intention, to doe what the holy Church intends therby.*

*Baptisme, Confirmation, and holy orders are receiued but once: but matrimonie and Extreme - vnction are receiued diuers tymes, though not otherwise verie often by any. whereas confession, and the blessed Sacrament are frequented as often as we please.*

*When one is not certaine whether he haue offended or not, but yet remaynes reasonably doubtfull, he is bound to confesse it, as doubting, and noe otherwise: for none is bound to make himselfe appeare more culpable then he knowes himselfe to be.*

*Sinne is a genus, or genericall notion, which has many species, or diuers sortes of finnes; under it. Its first immediate species, is the transgression of diuers Commandements. Now whereas euery commandement is transgressed in a different manner, each one of those diuerse specieses has others under it, which deriue their diuersitie from diuers circumstances, in which the sinne is committed. A man is not bound to expresse all circumstances, but onely such as cause that which is noe sinne at all, or at most but veniall of its owne nature, become mortall: or such as change one kind of mortall sinne into another: or finally cause that that which is mortall for one reason should be also mortall for another reason. One is not bound to expresse the circumstance of the person, but onely when the action committed violates that to which the person is oblidge by the perfection of his state. As for example, a wenching priest (say the same of a murderer) is bound to confesse his condition, one of his actions beinge against his vowe, the other contrarie to his profession.*

But if he should lye, or commit some such fault, howeuer it may be good to declare the circumstance of the person, yet one is not obliedged to it. In like manner, he that beates a clergie mā, is bound to expresse the circumstance of the partie beaten; that violence being contrarie to his immunitie. But if he should deceiue a clergie man in a market, he is not bound to expresse the circumstance of the person.

One is not at all bound to declare the circumstance of a holy place, saue onely when the action committed therein is contrarie to its sanctitie or immunitie, as for example, stealing, letcherie, and murder, as also drunkenesse in my opinion. But should one committ a proude action, or tell a lye in the Church, he were not bound to expresse the circumstance of the place. If one being in the Church should haue a desire to committ a carnall action out of it, he is not bound to expresse the circumstance of the place. Marrie if being out of the Church one should haue a desire to committ a carnall action in it, he is bound to manifest the circumstance of the place where he wished to accomplish his wicked designe.

It is not neceſſarie to expreſſe that one had committed his ſinne upon a holy day or ſonday, ſuch a circumſtance not being mortall of its owne nature, as we have ſhewen aboue in the annotations of the third precept of the ten commãdements.

In matter of finnes which are purely interior, as hatred for example, the number of them are multiplied, as often as one interrupts them, and renews them againe. Say the ſame of finnes which are not purely interior but mixt which ayme at an exterior action. As for example, he that purſues a wench, and yet comes not to the enioyment of her; offends as oft as he interrupts the purſute, and begins it a new againe. So that if he ſhould ſpend a whole day to find the occaſion to ſpeake with her to corrupt her, as long as this exterior diligence, and interior deſire continues, it is but one ſinne, though otherwiſe ſo much more enormous by how much the continuation of it is longer.

All exterior and interior actions, which are as certaine approaches to ſinne make but all one ſinne, (as in order to the obligation of confeſſing it) that is to ſay, in declaring the principall ſinne.



which was aymed at by those preceeding preparatorie actions, a man satisfies the precept of confession, say the same of actions which followe the principal sinne of carnalitie, as kisses and other complacences which preceed; or subsequent reflections, or delightfull remembrances, or expressions made to friends (who knew the sinne) of the delight one tooke therein.

When a man cannot tell the iust number of his sinnes, it is sufficient to giue a probable guesse; or to declare how longe he abandonned himselfe to sinne. As, for example, a lewde woman who is not able to declare the number of her carnall sinnes, is onely to say, that for 9, or 10. yeares, more or lesse, as neere as she can remember, she continued still in a disposition to expose her selfe to all commers.

A person that confesses but once a yeare ought to take two hours space to examine himselfe.

Learning, authoritie, and intention, are the conditions which are required in a Confessarius. He ought to haue so much learning as to descerne what is ~~sinne~~ <sup>sinne</sup>, and what not. As to authoritie, he



must be approued by the Bishoppe.  
Finally he ought to haue an actuall or  
virtuall intention in ministringe this  
Sacrament, to doe what the Church in-  
tends, whose ayme is the absolution of  
the penitent.





## THE 28. LESSON PRESCRIBING A DAILY exercise for à Christian.



HAVING taught you what belongs to the faith of a Christian, what be the commandeméts which he is oblidge to keepe; what kind of prayer it is which he ought to practise, and what Sacramétes he is bound to receiue, yet further to facilitate the way of euery ones saluation, and to leade him, as it were by the hand, we haue iudged it to the purpose, before we conclude this instruction, to prescribe him a dayly exercise, that is, a particular and sett proceeding for all the dayes of his life, in consequence of the knowledge

he hath gotten by these Christian lessons.

The first thinge that a Christian ought to doe being ryſen, is, to humble himſelfe before God; rayſe vp his harte to giue him thākes for all the fauours which he hath receiued from his bountifull hād, and in particular that he had conſerued him the night paſt; to be ſorie that he had offended him, to proteſt that he will doe ſo noe more; but contrarily to loue and ſerue him all the reſt of his life. Finally to beſeech him to giue him grace wherby he may be inabled to putt his good purpoſes in execution. To complye with what is ſaid, he ſhall kneele downe, making the ſigne of the Croſſe vpon him, to mynde him of the myſteries of the Trinitie and the Incarnation, the principall myſteries of our faith,

and promptly erect his hart to God.

This done he shall make a profession of his faith, reciting the Apostles Crede, the mysteries wherof will more and more fixe his hart in God.

After this he shall make a pause, and in a sweete meditation consider how greate the gift of faith is, and what profit he hath therby : giue thanks to God that it pleased him to bestowe it vpon him, and by the occasion of this benefitt, he shall thanke him for all the rest he euer received from him, and among the rest for that he had conserued him the night past: protesting that he is resolved to liue and dye in the acknowledgement of so many fauours, and in the profession of his faith.

This meditation being ended

he shall recite the commandmentes of God and the Church thar so being better imprinted in his mynde, he may more easily keepe them therin all the present day longe,

Having recited the commandementes, he shall applye his mynde againe to holy meditation, wherin representing to himselfe what obligation he hath to obserue Gods good will and pleasure (declared by himselfe, and his Church) he shall be sorie to haue violated them: make a firme resolution to obserue them more carefully for the tyme to come: which that he may more easily performe, he shall endeavour to imprint in his harte a particular horroure against the offences to which he finds himselfe more subiect.

But if some sinne haue taken such roote in his soule, that its

malice hinders him to be duely  
sorie for it, at least, let him har-  
tily desire it, and earnestly beg-  
ge it of God.

This done, wheras none is able  
to performe what he is oblid-  
ged to, without Gods grace, he  
must haue recourse to prayer,  
to begge assistance from hea-  
uen.

He shall begin with the *Pater N.*  
which askes of God all that is  
necessarie for vs.

Then he shall say the *Aue  
Marie*, which inuites that B. Vir-  
gine to pray to her sonne to ob-  
teyne what we aske for, by the  
prayer which he himselfe made.

Finally he shall say the en-  
suing prayers, alwayes remem-  
bering throug the whole exer-  
cise, that vnlesse the harte spea-  
ke, the tongue preuayles not  
at all.

*In making the signe of the Crosse, we doe two thinges, first we forme that signe, and secondly pronounce these words: in the name of the father, and of the sonne, and of the holy Ghost. This word, Father, in the singular number, and not in the plurall points out the unitie of the diuine essence. And these words, Father, sonne, and holy Ghost intimates the Trinitie of persons. The makinge of the signe of the Crosse, represents the Passion, and by consequence, the Incarnation of the sonne of God.*



## A Morning Prayer.

**O** Great God, who art the beginning of all thinges, I consecrate vnto thee the first fruites of this day, which I will begin for loue of thee, considering that thou art the Authour of all the blessings that I euer receiued, were it of nature or grace, and in particular that thou hast conserued me this night. I cast my selfe at thy



For to render thee thanks for all thy benefits so many in number, and among the rest, for that it hath pleased thee, while I slept, to preserve me from the sleepe of death which might have throwne my soule head longe downe into the night of an eternall death.

O my God, I returne thee both thanks and homage for all that I have, and all that I am. I confesse I am thine by many titles, because thou hast created me, redeemed me with thy bloude, adopted me to be thy sonne by thy grace, and conserued, and directed me continually. Yet desiring to be that by my choyce which I am by obligation, I giue my selfe vp vnto thee with my whole harte,

I giue thee my body, my soule, and all their actions and functions, humbly beseeching thee so to guide all that is in me, even to the least thought of my mynde, that I may doe nothing which may not tend to thy honour and



glorie, to the good of my soule, and the edification of my neighbour.

And hauing bene so miserable as to haue offended thee, I deteste my life past, and make a firme resolution to liue as I ought for the future, not onely for the present day, but euen all the dayes of my life.

These resolutions I make, beinge preuented by thy holy inspirations, it rests that I accomplish them by the assistance of thy grace. To this effect, as it hath pleased thee to conserue me while I slept, vouchsafe, I beseech thee, to guide me being awake, and direct me so, that in this holy purpose of myne, the effectes may answer to my words and desires.

Grant, good God, that as my body tooke rest, while my senses were layd a sleepe, so my soule may take repose in thy grace, my sensualitie, and all thinges that might disorder my will being cast a sleepe.

Grant that not onely the eyes of my

body may be open to know thee, but those of my vnderstanding too.

Rouse vp all the affections of my soule, and, inflame them with thy loue, to th'end that I be neither seased vpon by the sleepe of sinne, nor slumber in the performance of my dutie: but contrarily, that I may proue so watchfull in thy grace, that I may watch eternally in thy glorie.

*Amen.*

Hauiing thus begun the day, euery one shall applie himselfe to his owne profession, directing all his actions to God in a most absolute manner.

The night being come, the Christian who hath a care of his saluation shall humble himselfe againe before God, and rayse his harte vnto him, as in the morninge. After that he must examine his conscience, calling all the actions of the day to his memorie.

After this he must giue thanks to God for all his benefits receiued the day present, and aske pardon for the faults, he may haue committed.

This done he must say his *Pa-ter* and *Aue* as he did in the morning.

### An euening prayer.

**O** Lord seeing thou art not onely the beginning but also the end of all thinges, it is but good reason, that as I begun, so I end the day in thee.

I giue thee humble thanks for all the fauours thou hast bene pleased to doe me this day, and among the rest, for hauing preserved me from death while I was in state of sinne.

With mouth and hart I aske thee pardon for all my offences and humbly beseech thee to inspire into my harte

and to conserue in it the true sorrow which I ought to haue for the same, and to grant me a stronge resolution neuer to fall into them more, as I hartily desire.

Grant, o Lord, that as I putt off the garments which couer my body, the better to repose, so my soule may strippe it selfe of all its imperfections, that so being free from vice, it may happily repose in thee.

Replenish me with thy grace, that so being not onely deliuered from all that afflicts and troubles my soule, but euen made full of the scourse of its repose, I may sweetly and securely sleepe in thee.

Permitt not, o my God, that the sleepe of death surprise me whilst I sleepe. But grant, contrariwise, that when it comes to sease vpon me, I may find my selfe awakin thee, and liuing in thy grace.

I beseech thee, that as the sleepe of thy death vpon the crosse for the

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loue of me, was my saluation; so the sleepe and rest which I am about to take, may be so truly in thy loue, that it turne to my saluation in thee.

My God, for whom there is noe night, nor dost thou euer sleepe, but continually remayneſt watchfull for my saluation: I beseech thee to watch for me while I sleepe, and grant that while my body reposes, my mynde may watch in thee, and take vpp its rest and content in such watchinge.

And to this effect, driue away from my bedde all the ambushes of wicked spirits, incompassing it with thy holy Angells, who may keepe me in peace, replenish it with thy blessings, that so sleeping vnder the protection of those blessed spirits, I may repose in the delightes of thy graces, and afterwards in that of thy glorie. Amen.

Thus ought a Christian to passe all the dayes of his life.

Now wheras some are not indued with capacitie to haue all the considerations which we would desire to be vsed in this exercise, and to putt in practise such Meditations as are requisite, being desirous as well to profit the simple as the intelligent, the more vnderstanding people may make vse of this exercise, while the simpler sort may practise that which followes, being the same in effect though otherwise abridged and brought downe within their reach.

*A Christian exercise for  
the simpler sorte.*

**A**S soone as the Christian man is ryisen, he shall cast himselfe vpon his knees; make the signe of the crosse, recite his Creede, the Pater, the Ave, and

and the prayer following, and this rather with his harte then his mouthe.

### A Morning prayer.

**I** Giue thee thanks, o my God, for all the benefits which I haue euer receiued from thee, in particular for hauing conserued me this night paste.

I am sorie to haue offended thee. I proteste I will neuer doe so any more. but on the contrarie, I will serue thee all the dayes I haue to liue. I beseech thee grant me the grace to be able to performe it, in the name of the most holie Trinitie, and by the merites of the passion of our Redeemour Iesus-Christ. Amen.

At night he shall doe the same thinge, except that in lieu of reading the former prayer, he shall recite what folloves.

### An euening prayer.

**I** Giue thee thanks, o my God for all thy benefits in generall, and in particular for that thou hast conserued



methis day. I am sorie to haue offended thee, I protest neuer more to doe it, but contrariwise to serue thee all the dayes of my life. I beseech thee to grante me the grace to accomlishe it, and to conserue me this night. This I aske thee in the name of the B. Trinitie, and by the merits of the passion of our Sauour, and Redeemour Iesus Christ. Amen.

This is that which a Christian ought to doe euery day. In sequall to which I exhorte the holy soules which aspire, after perfection, to confesse and communicate, as often as they can possibly vpon the sondayes, following the pious directions of their Ghostly father.

They that shall deuoutly practise this exercise, shall receiue an vnspeakable aduantage hereby, which they themselues shall experience.

Herevpon I coniure all of



you, not to fayle to make vse of it, nor to pray to God for the Authour of this instruction.

*The Trone.*

**C**hristian people, sonday being instituted to the end we might repose in God, the Church calls vs together this day, to begin with her to take the holy repose which we all ought to inioy.

This repose consists in two thinges, to witt, in absteyning from all seruile worke, and in applying ones selfe to Gods seruice.

It will be an easie matter for you to fulfill the first, since nothing is required to it, but to absteyne from your dayly labours and paines, to take your bodily rest and repose.

To complye with the seconde, we haue already begun to offer vp the holy sacrifice of the

Maſſe, witneſſing therby that we acknowledge him to be our ſoueraigne Authour, and Maſter.

Let your hartes then accompanie my mouthe, and we will aſke pardon for the offences which we haue comitted againſt him, and humbly beſeech him to moue our hartes to doe due pennance for the ſame.

Then we will giue him thanks for all his bleſſings, and begge the continuation therof: and aboue all, the grace, ſo religiously to obſerue his holy commandementes, that we may at length attayne to eternall glorie.

And wheras charitie doth not oblige vs onely to haue care of our ſelues, but alſo of our neighbours. We will beſeech him to be pleaſed to bring infidells, heretikes, Schiſmatikes, and other ſtrayed ſheepe, into the boſome

of the Church, wherein onely saluation is to be found.

Further we will pray to him for our holy father the Pope, the Cardinalls, Prelates, and in particular for my Lord our owne Bishope, and others who haue care of soules vnder them; to the end that he would please to gouerne his Church to his owne glorie, and their, and our saluation.

We will also pray for all Christian Princes, and particularly for our Kinge, vnder whose power and authoritie we liue, that he may long and happily raigne in peace and equitie, to the good of his people, and the discharge of his obligation and conscience.

We will pray for all the royall familie together, that God would please to conserue, and increase it in all benedictions.

We will also pray that he would please to maintayne in peace and vniō, our holy father the Pope, and all Christian Princes among themselves, all subjects, and their souueraigne Lords: especially those of this Kingdome, with the Kinges Maiestie, paying him obedience, and the fidelitie which they owe him.

¶ We will pray to him likewise, for all Masters and Mistresses, and those that God hath placed in superioritie aboue others: in particular for the Lords of this parish, that they may behaue themselves in the sight of God for their owne and our aduantage.

Againe, we wil pray to him, for all our Benefactours, in particular for those of this Church, that he would please to rewarde them in the next world, for what

they doe here for his sake.

We will pray too for all in affliction, either in body or mynde, widowes, orphants, poore, sicke, and others, to thend he would so much more succour them out of his goodnesse, by how much more they are destitute of all humane assistance.

In like manner, we will pray for any person in what danger focuer he may be: in particular for women with child, that he would please to blesse them with so happie a deliuerie, that they remayne in health, and the child receiue baptisme.

We will pray to him for people of all states, degrees, and conditions in generall, that he would be pleased to furnish them with all thinges suitable to their profession, and that they all serue him as they ought.

Finally we will pray to him for

the fruites of the earth, that we may reape them, in such a quantitie, and qualitie as may come home to our owne nourishment, to giue almes to the poore, and a sacrifice to God.

For all the forsaide thinges you shall say. —

Now hauing prayed for the liuing, we will addresse our prayers to God for the soules of the faithfull departed, who stand indebted to the diuine iustice, that he would be pleased by the merites of our Saviours B. Passion, relieue their paines, and bringe them to his holy Paradise, which is the place of perfect repose.

Say to this purpose. —

If there chance to be any obit that weeke, then before praying for the deade, one must adde after these words, The place of perfect repose, we will in particular pray for the soule of N. who founded an

*OBIIIT* in this Church, which shall be kept — And then in lieu of sayng onely. You shall say for their intention. *One must say.* For his intention, and that of all the faithfull departed, you shall say. —

Now wheras to serue God as we ought, it is necessarie to know all his wills in particular, you shall breifly and summarily heare the reading of that which is required of a Christian: What God will haue him to beleeue: what he would haue him to doe: and what he would haue him to aske. After which we will explicate one particular point of it to you for your better instruction.

**Gods Commandements which euery Christian is bound to obserue.**

1. *One onely God, thou shalt adre, And loue for euer more.*
2. *By God thou shalt not vainely*



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swear,

Nor other thinges that are.

3. The sonday thou shalt sanctifie,  
And spend in pietie,
4. To parentes deare due honour giue,  
That longer thou mayst liue.
5. Thy neighbours blood thou shalt  
not spill,  
Be it by worke or will.
6. To wanton lust be not inclin'd,  
In body, nor in mynde.
7. Anothers goods thou shalt not take  
Nor other step ge make.
8. In witnessing doe not deuise,  
Nor lye, in any wise.
9. In carnall thoughtes doe not ingage  
Except in Mariage.
10. Thou shalt not wish what is not  
thyne owne,  
By wayes vniust, vnknowne.

The Commandements of the  
Church.

1. See holidayes thou say Et sic  
To which the Church commands,  
doe tye.



2. Obserue the feastes with Christian  
care

Which by the Church commanded  
are.

3. Confesse thy sinnes each yeare at  
lest

Once, if noe more, to thyne owne  
preist.

4. At Easter sayle not to receaue,

The God whody'd thy soule to saue.

Before we begin what we  
intende to reade, we must ad-  
uertise you, that to inioye the  
repose and comfort which you  
are to receiue this day, it is not  
enough to begin it well as you  
haue done, but you are further  
bound to continue it, so that all  
your actions be free from sinne,  
and pleasing in the sight of  
God.

If there be any holiday in the  
weeke, the Curate ought to ad-  
uertise the people in this place,  
and in these tearmes, I aduer-

tise you that N. is the Feaste of  
 ---- which you shall keepe holy  
 like the sonday.

*Aduertissements to the Curate.*

The Feastes in which there is  
 noe Prone, the Curate shall say  
 as followes, before he begin to  
 reade the lesson.

The Feastes being instituted,  
 to the end that in seruing God,  
 we might haue more tyme to be  
 instructed in point of his holy  
 will and pleasure, you will  
 please, to giue a diligent eare  
 to the Lesson, which we are  
 about to reade you, to this ef-  
 fect.

FINIS.

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